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# Jesuit Educational Quarterly

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JUNE 1954

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THE DUTIES AND FUNCTIONS OF THE PROVINCE  
PREFECTS OF STUDIES

PROCEEDINGS, ANNUAL MEETING, 1954

VOCATIONS

INCREASING POPULATION AND ENROLLMENT

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Vol. XVII, No. 1

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(FOR PRIVATE CIRCULATION)

## Contributors

FATHER ROBERT C. BROOME, Student Counsellor of St. Ignatius High School, Chicago, outlines an informative procedure to be followed in supplying helps to students in the choice of their life's work.

FATHER THOMAS A. BURKE, Student Counsellor at Regis High School, New York, suggests means of encouraging vocations to the Society.

FATHER JAMES E. COLERAN, Rector of Weston College, kindly consented to have us reprint a brochure on vocations which he had prepared on an earlier occasion. Gathering together authentic documents of the Society, Father Coleran stresses the importance of actively encouraging vocations to the Society, and outlines some of the means to be followed.

FATHER JOSEPH M. EGAN, Provincial of the Chicago Province, in his address welcoming delegates to this year's annual meeting, offers some timely remarks on the Sodality in Jesuit education especially this the Marian Year.

FATHER DARRELL F. X. FINNEGAN, Chairman of the Department and Associate Professor of Education at Loyola University, Los Angeles, gives a factual but most interesting prediction of the status of Jesuit education a generation hence in view of the increasing population of the states in which Jesuit higher institutions are located.

FATHER LAURENCE C. LANGGUTH, Executive Assistant to the President of Fairfield University, cautions administrators of Jesuit colleges and universities against unplanned expansion, outlining limits beyond which they may not reasonably go.

FATHER JOHN J. MCMAHON, Provincial of the New York Province and President of the Jesuit Educational Association, in the latter capacity and speaking for the Board of Governors of the Association, promulgates the statement, *The Duties and Functions of the Province Prefects of Studies*. Outlining the background of the statement, he presents the final version approved by the American Provincials.

FATHER CLEMENT H. REGIMBAL, Dean of Faculties, Gonzaga University, gives reasons why enrollment in Jesuit higher institutions should keep pace with the rising population.



# Jesuit Educational Quarterly

June 1954

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

## TO THE FATHERS AND SCHOLASTICS OF THE AMERICAN ASSISTANCY

Reverend Fathers and dear Brothers in Christ:

P. C.

In the name of the provincials of the American Assistancy, it is my privilege, as president of the Jesuit Educational Association, to promulgate the statement of *The Duties and Functions of the Province Prefects of Studies*.

A word on the genesis of this statement: Within the first two decades of this century there had been some experimentation, in a few provinces, with an office of province prefect of studies. The official inauguration, however, of the office goes back to the wise prescription of the Very Rev. Norbert de Boynes, S.J. who, at the close of his official visitations to the various provinces of the American Assistancy beginning with Maryland-New York in 1919, instructed the provincials to appoint full-time province prefects of studies. This prescription was repeated in Article 5 of Father General Ledowchowski's *Instructio Pro Assistentia Americae de Ordinandis Universitatibus Collegiis ac Scholis Altis et de Praeparandis Eorundem Magistris*, published on August 15, 1934.

Like Father de Boynes' prescription, however, the *Instructio*, itself, as well as the *Constitution of the Jesuit Educational Association* that came into being as a result of the *Instructio*, give only the general principles that are to govern the office of province prefect of studies, and speak of his functions only in their broad outline.

All the documents are clear on this point, that, in essence, the province prefect of studies is an educational assistant to the provincial. But just as over the years it has become necessary to define more clearly the functions of the various officials who assist the superiors of our universities, colleges, and high schools, so, too, there has been felt a growing desire to profit by the years of experience and to codify, in some detail, the functions which the province prefect of studies must assume by his office of educational assistant to the provincial.

It was for this reason that in their *Response of the Board of Governors to the Report of the Executive Director*, 1949, the provincials of the American Assistancy requested the Executive Committee of the Jesuit Educational Association to begin work on a detailed statement of the duties and functions of province prefects of studies. The Executive Committee prepared a series of draft statements. The final draft, presented by

the Executive Committee, was then taken over by the provincials and revised by them.

At their 1953 annual meeting, the provincials of the American Assistancy approved the statement entitled, *The Duties and Functions of the Province Prefects of Studies*. That statement is now issued to the American Assistancy by and with the authority of the American provincials and with the knowledge and approval of Very Reverend Father General Janssens.

No one in a province is more keenly aware of the importance of the province prefect of studies and of his influence on the educational development of a province than the provincial, himself. In presenting *The Duties and Functions of the Province Prefects of Studies* to the American Assistancy, may I express the hope of the American provincials that this statement will be carefully studied by all our educational administrators and by all our present and future teachers. We are convinced that a clearer knowledge of how this important province official must labor to unify the educational work of the province and of the Assistancy will lead to greater unity and greater cooperation in the entire field of Jesuit education in America. And that, after all, is the goal of the Jesuit Educational Association.

We shall pray that the Holy Spirit may guide our province prefects of studies in fulfilling their extremely important office. This prayer of ours is all the more fervent for we realize that our province prefects of studies can contribute so much to making our universities and colleges and high schools better schools and more perfect instruments for the greater glory of God.

New York, N. Y.

May 13, 1954.

Feast of Saint Robert Bellarmine.

Devotedly yours in the Sacred Heart,

John J. McMahon, S.J.



# The Duties and Functions of the Province Prefects of Studies

## PREAMBLE

The office of province prefect of studies in the American Assistancy has been established by Very Reverend Father General.<sup>1</sup> The authority of the province prefect is delegated by his provincial. The fundamental norms determining the functions of his office are contained in the *Instructio* of Father General Ledochowski, as revised and promulgated by Father General Janssens on September 27, 1948, and in the *Constitution of the Jesuit Educational Association*, as revised and approved by Father Vicar-General de Boynes on February 9, 1946.<sup>2</sup>

The province prefect of studies must function in five different areas. He is, first of all and fundamentally, an educational assistant to the provincial; he is general supervisor over the high schools and/or colleges and universities of the province; normally he is the director of special studies of the Jesuits of the province; he is, *ex officio*, a member of the Executive Committee of the Jesuit Educational Association; and, finally, he is, *ex officio*, a member of the regional committee of province prefects which administers that regional unit of the Jesuit Educational Association of which his province forms a part.

In this statement drawn up by, and issued with the authority of, the provincials of the American Assistancy, the functions of the province prefect in each of these areas are described.

Additions or modifications of this statement will be made by the provincials of the American Assistancy, as experience may dictate.

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<sup>1</sup>PRAEFECTI STUDIORUM GENERALES. § 1. In maioribus saltem Provinciis duo constituentur Praefecti Studiorum Generales: unus pro Universitatibus ac Collegiis, alter pro Scholis Altis, et uterque duos habeat consultores seu adiutores; in minoribus vero Provinciis, unus saltem constituatur Praefectus Generalis Studiorum, qui pariter duos habeat consultores seu adiutores pro Universitatibus ac Collegiis et duos pro Scholis Altis. (*Instr.* 5, 1).

<sup>2</sup>*Instructio pro Assistentia Americae de Ordinandis Universitatibus, Collegiis, ac Scholis altis et de Praeparandis eorundem Magistris and Constitution of the Jesuit Educational Association*, New York: Jesuit Educational Association, 1948, pp. 32 (For Private Circulation). The *Instructio*, herein referred to as *Instr.*, was originally promulgated by Father General Ledochowski, August 15, 1934; the revision was promulgated by Father General Janssens September 27, 1948. The *Constitution*, herein referred to as *Const.* J. E. A., was originally promulgated by Father General Ledochowski on the Feast of St. Ignatius, 1939 and appeared in the *Jesuit Educational Quarterly* in September 1940. The revision was promulgated by Father Vicar-General de Boynes, on February 9, 1946.

## ARTICLE I.

## EDUCATIONAL ASSISTANT TO THE PROVINCIAL

1. The province prefect of studies, his assistant, if there be one, and the consultors of the province prefect, shall be appointed by the provincial of his province. (*Const. J. E. A.*, V., 4., e).

2. The general function of the province prefect of studies is to assist the provincial in all matters pertaining to the educational works of the province, both those which are concerned with the education of members of the Society and those which are concerned with the education of externs. (*Inst.* 5, 2).

3. While the province prefect is subject in all things to the provincial, nevertheless, he shall have delegated to him the authority that is necessary for the efficient exercise of all his functions. (*Inst.* 12, 1).

4. At least twice a year, and at other times when questions of educational interest are under discussion, the province prefect shall be called into the provincial consultation and be given the opportunity to express his opinions.<sup>3</sup>

5. He shall assist the provincial in promoting the observance of the prescriptions of the *Instructio* and of the *Constitution of the Jesuit Educational Association*, and the realization of their ideals.

6. He shall act as consultant to the provincial in determining province educational policy and shall inform him of major educational problems.

7. Since the province prefect of studies is the assistant to the provincial in educational matters, he shall endeavor to conduct his office in a manner analogous to that prescribed in the *Rules for the Socius to the Provincial* and the *Rules for the Consultors of the Province*, especially in the following directions:

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<sup>3</sup>"For the purpose of emphasizing the educational activities of the several Provinces, it has been suggested that the Province Prefects of Studies be named Provincial Consultors. This proposal I cannot entertain, as I do not wish to attach the office of Consultor to any particular class of persons, with the exception of the Socius. Nevertheless, in view of the strong reasons advanced, I think it well to ordain that at least twice a year, and at other times also when questions of scholastic interest are being treated, the General Prefects of Studies be called into the Provincial Consultation and given the opportunity of expressing their opinion. A similar prescription already exists in regard to the procurators of the Province." (Letter accompanying the *Instructio*, from Father General Ledochowski to Provincials of the American Assistancy, *Acta Romana*, Vol. VII, 1934, p. 926).

a) *Studeat ut quam fidelissimus Provinciali sit et adeo secreti tenax ac si nihil omnino earum rerum sciret quas oportet esse secretas.* (Reg. Socii 5).

b) *Fidelitas eius erga Provincialem in eo potissimum observabitur si nihil clam eo aut scribet aut aget quod ad negotia Provinciae pertineat; si nullam sibi gubernationis partem usurpabit.* (Reg. Socii 6).

c) *Cum aliis de Provincia ita se geret ut nullum singulari studio aut favore prosequatur, spe ac promissis neminem alat, ostendat denique omnibus se instrumentum tantummodo et manum esse Provincialis.* (Reg. Socii 7).

d) *Nemini significabunt quid in consultatione propositum fuerit, quidve ipsi vel alii senserint, praecipue cum res ipsae secretum exigunt. Provincialis autem erit ea quae definientur promulgare, cum opus esse iudicabit.* (Reg. Cons. Prov. 9).

8. The province prefect shall hold regular meetings with his consultors to discuss with them major educational problems and recommendations, especially those that are to be made to the provincial.

9. Once a year he shall make a report to Very Reverend Father General on the educational work of the province. (*Instr.* 12, 2).

## ARTICLE II

### SUPERVISOR OF SCHOOLS

#### A. GENERAL FUNCTIONS:

1. With the approval of the provincial, the province prefect of studies shall inform local superiors and officials of educational institutions concerning assistancy or province regulations, and of acceptable practices, traditions, and customs of an educational nature.

2. He shall recommend to the consideration of the provincial needed province regulations regarding studies or modifications of existing province regulations, as the need shall require.

3. He shall be prepared to discuss with his provincial the recommendations of administrators pertaining to educational policy, changes of curricula, reorganizations or expansion, and shall be ready to give in writing his own observation on such recommendations.

4. With the approval of the provincial, he shall convoke, at least annu-

ally, meetings of deans and of principles of his province. (*Const. J. E. A. VIII., A., 3*).

5. He shall be prepared to make such general and special studies of educational policies and practice as will enable him best to provide for the advancement of our own institutions.

6. He shall convoke and attend such meetings as are required by the *Constitution of the Jesuit Educational Association* or by the particular regulations of the provincial.

#### B. VISITS TO COLLEGES AND UNIVERSITIES:

1. At least annually, the province prefect of colleges and universities<sup>4</sup> shall visit each institution of higher education. Where the institution is a single unit, he shall visit as many classes and observe as many teachers as possible. Where the institution is of complex organization, consisting of several schools, he shall visit each unit annually and, as far as possible, some classes in each.

2. Where an institution is of complex organization, he shall select one school each year for more thorough investigation.

3. In his annual visit, he shall review all areas and factors which affect the academic life of the faculty and student body, keeping in mind the educational ideals of the Society, sound educational practice, and the requirements of approved accrediting agencies. This review, therefore, will necessarily include an examination of academic records, student activities, religious exercises of students, including sodalities,<sup>5</sup> observance of province regulations and approved academic practices, counseling activities, discipline, library administration and expenditures, athletics, equipment, facilities and upkeep of plant, etc.

4. He shall see to it that adequate provision is made for the preparation of course syllabi and for the approval of suitable textbooks.

5. During his annual visit, he shall confer with the rector and the other institutional administrators.

6. When directed by the provincial, he shall visit the juniorate and make a report of his visit to the provincial, and, through him, to the rector and dean of the juniorate.

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<sup>4</sup>In provinces where there is only one province prefect, he shall exercise all the functions listed in Article II, B. and C.

<sup>5</sup>Provided this duty is not assigned to the province sodality director.



7. When directed by the provincial, he shall consult with the master of novices and the teachers in the novitiate concerning the studies of the novices, and shall make recommendations concerning them to the provincial and, through the provincial, to the master of the novices and the rector.

8. Annually, unless otherwise provided for, he shall visit the scholasticate (or scholasticates) to investigate those areas of study which pertain to the acquirement of civil degrees, to teacher preparation, or to civil accreditation. This inspection may be extended at the discretion of the provincial.<sup>6</sup>

### C. VISITS TO HIGH SCHOOLS:

1. Annually, the province prefect of high schools shall visit each high school, observing as far as may be possible and profitable, all teachers in the classroom and all sections of all classes. It is especially incumbent on him to visit all new and inexperienced teachers; and those concerning whom he may have received unfavorable reports.

2. In his annual visit, he shall review all areas and factors which affect the academic life of the faculty and student body, keeping in mind the educational ideals of the Society, sound educational practice, and the requirements of approved accrediting agencies. This review, therefore, will necessarily include an examination of academic records, student activities, religious exercises of students, including sodalities, observance of province regulations and approved academic practices, counseling activities, discipline, library administration and expenditures, equipment, facilities, athletics, and up-keep of plant, etc.

3. During his annual visit, he shall confer with the rector, principal, and with the teachers individually to discuss his observations and to make suggestions and recommendations for improving their teaching. He may, at his discretion, hold meetings of groups of teachers, e.g., of those teaching the same year, or the same subjects in different years; or he may hold a meeting of all teachers.

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<sup>6</sup>In virtue of his office, outlined in Article 5 of the *Instructio*, the province prefect of studies is an assistant to the provincial in all educational matters, including the studies of Jesuits, without any prejudice to Rule 99 of the local superior. In so far as the studies of Jesuits pertain to seminary training and to the acquisition of pontifical degrees, the province prefect will exercise supervision over these studies only if explicitly directed to do so by the provincial; and such supervision must be in conformity with the specific legislation of the Holy See and of the Society governing these studies.

4. He shall see that adequate provision is made for the preparation of course syllabi and for the approval of suitable text books.

5. He shall direct and be responsible for the preparation, issuance, and correction of province examinations; and shall prepare a report of the results for the provincial, and, with his approval, send this to local superiors, administrators, and teachers.

#### D. REPORTS:

1. Following his annual visit, the province prefect of studies shall send a report to his provincial. A report, having been approved by the provincial, will also be sent to the executive director of the Jesuit Educational Association, to rectors, and presidents, who shall communicate it to deans, regents, principals of their respective institutions. (*Const. J. E. A.* VI., C., 2).

2. His report to the provincial shall indicate which of his recommendations he considers to be more than ordinarily urgent.

3. The reports which are sent to rectors will usually contain suggestions and recommendations and these are to be considered and acted upon as such.

### ARTICLE III

#### DIRECTOR OF SPECIAL STUDIES

1. Normally the province prefect of studies shall supervise and direct the province program of special studies for members of the Society. (*Response, Board of Governors*, May 6, 1947). In this work of supervision he shall be careful to observe the general norms of the Society concerning special studies. (*Epitome*, Caput V, 309-313. *Coll. D. d.* 97).

2. Where the director of special studies is a person other than a province prefect of studies, the director of special studies shall, with the approval of the provincial, exercise such supervision, keep such records, and make such visits as are needed in the fulfillment of his office.

3. In keeping with the 39th Rule of the Provincial, and in compliance with the Society's norms on special studies, as outlined in *Epitome* V., 309-313, and *Coll D.*, d., 97, the director of special studies shall be

mindful that the needs of the scholasticates shall have priority in the selection of future professors. The director of special studies usually will be informed of requests or recommendations concernings scholastics to be assigned to special studies as a preparation for future appointments in the scholasticates.

4. He shall also study the future needs of the various universities, colleges, and high schools of the province as a basis for long-range planning of a program of studies leading to graduate degrees in those fields of education which are the distinctive and special work of Jesuit education in general and of the American Assistancy and his own province in particular.

5. The director of special studies shall keep in mind not only the educational apostolate but also the other works proper to the Society; therefore, the needs of other ministries must be considered when planning the program of special studies.

#### ARTICLE IV

##### MEMBER OF EXECUTIVE COMMITTEE OF JESUIT EDUCATIONAL ASSOCIATION

1. The province prefect of studies shall be an *ex officio* member of the Executive Committee of the Jesuit Educational Association. (*Instr.* 3, 1; *Const. J. E. A. V.*, 2, c).<sup>7</sup>

2. As a member of the Executive Committee, the province prefect of studies shall:

a) Promote the objectives of the Jesuit Educational Association. (Cf. *Const. J. E. A. III*).

b) Attend all meetings of the Executive Committee of the Jesuit Educational Association.

c) Submit suggestions for the agenda of meetings of the Executive Committee.

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<sup>7</sup>COMMISSIO INTERPROVINCIALIS EXSECUTIVA—§ 1. Administrabitur haec Associatio a Commissione Interprovinciali Exsecutiva, quae ex singularum Provinciarum Praefectis Studiorum Generalibus constabit, quaeque saltem semel in anno conveniet. § 2. Huius Commissionis erit: a) consilia inire de iis quae ad studia et educationem quocumque modo pertinent, eaque PP. Provincialibus et Praeposito Generali tempestive proponere; b) Provinciales iuvare ut ea quae a legitima auctoritate pro singulis Provinciis sunt ordinata et approbata executioni mandentur. (*Instr.* 3, 1, 2.).

d) Participate in the various projects of the Executive Committee and sub-committees of the Jesuit Educational Association.

e) Assist in making studies and recommendations on educational matters to Very Reverend Father General and to the provincials of the American Assistancy. (*Instr.* 3, 2).

## ARTICLE V

### MEMBER OF REGIONAL COMMITTEE OF JESUIT EDUCATIONAL ASSOCIATION

1. The province prefect of studies shall be a member of the standing committee made up of the province prefects of studies of his region, and shall participate in administering all matters pertaining to the meetings of his regional group. (*Const. J. E. A. V.*, 3., a.).

2. He shall, in his turn, act as chairman of the various meetings of his regional group. (*Const. J. E. A. V.*, 3., b. and c.).

3. He shall, in conjunction with the other province prefects of his region, arrange for the annual meeting of his regional group.

4. He shall discuss with his provincial recommendations made by the regional group and shall inform the administrators of his schools of the action taken by his provincial on the recommendations. (*Const. J. E. A. IV.*, 3., b.).

Approved by the Board of Governors  
Jesuit Educational Association  
New Orleans, La., May 8, 1953.



# The Sodalities and the Marian Year

JOSEPH M. EGAN, S.J.\*

It is a pleasure to have this opportunity to extend a cordial welcome to the members of the Jesuit Educational Association to the Chicago Province for their 1954 meeting.

The Jesuit Educational Association and, in particular, its Executive Director and his assistant, as well as the Executive Committee have rendered splendid and effective service to the educational institutions of the Assistancy. This record of service is too well known to all of us to need any detailed review here. We are indebted to them for this service. I am sure I represent the feeling of everyone here in my official and public expression of heartfelt gratitude for their generous, constant and alert efforts for us and for the cause of Catholic and Jesuit education.

When Father Rooney asked me some time ago to extend this formal greeting to the delegates to this annual meeting, he also asked me if I would say a few words. This I agreed to do.

Since this is the Marian Year I thought it might be appropriate to touch briefly on the function of Marian Sodalities in Jesuit education. In his encyclical *Fulgens Corona*, Pope Pius XII declared that during the Marian Year "there are many things, indeed, which all in the present circumstances, should petition from the protection, patronage and intercessory powers of the Blessed Virgin." Specifically he stated, "in the first place let them ask that, with the assistance of Divine Grace, the way of life of each one may be daily more conformable to the Christian commandments, since Faith without good works is dead, and since no one can do anything properly for the common good unless he himself first shines as an example of virtue before others."

I know that I echo the sentiment of every Jesuit present when I say that we are all most anxious to do our best to bring about a renewal of Christian life in those who come within the scope of our ministry and particularly the students in our schools,—a renewal which the Vicar of Christ desires as the first fruit of this Marian Year of grace. We are

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\*Address delivered by the Provincial of the Chicago Province at the General Meeting of all Delegates, Annual Meeting of the Jesuit Educational Association, Loyola University, Chicago, Illinois, April 18, 1954.

all ready and anxious to do what we can and we have the means at our disposal.

On the feast of St. Francis Xavier last year, Father General wrote a letter to the whole Society in which he said: "It is my wish, in the spirit of the Encyclical *Fulgens Corona Glorise*, to discuss with you what special action we, the companions of Jesus, should take this year to show ourselves worthy sons of our dear and loving Mother." Among the "special actions" which he recommended, he stressed a renewed interest in and promotion of the Sodalities of Our Lady. After asking, "What work can prove more pleasing and more acceptable to the Mother of Jesus?", he indicated the aim of the Sodalists. "Their purpose," he wrote, "is to be able to serve the Church better, and leagued together in orderly cooperation, to bring many others to the faith, the practice of religion and even sanctity."

This coincides with the Holy Father's hope for the Marian Year, namely, that the lives of men may be more conformable to the Christian commandments. The Holy Father, of course, has in mind all men, but especially Christians and Catholics. He distinguishes two groups. First, there are those who accept the truths of the Gospel, but do not practice what they profess to believe. And secondly, those who profess the faith and keep it should strive to become so eminent that they shine as an example of virtue for others to follow.

On both these counts, the Sodalities of Our Lady are a perfect answer to the wishes of the Holy Father. With regard to the number of Catholics who do not live up to their faith, we are ready to admit that not all graduates of Jesuit schools are exemplary Christians. And why not? The ultimate reason of course is hidden in the mystery of man's abuse of his freedom. But at least a contributing factor may be that the size of our institutions, the number of required secular subjects, and the lack of Jesuit man-power have so diminished our direct influence over the students that they leave our schools more learned perhaps in their faith, but too little trained in those habits of Christian virtue that make them practical and exemplary Catholics and make them stand out as Ignatius intended that they should stand out. The Sodalities of Our Lady from their beginning to the present day have supplied this necessary training so admirably that, in the words of Pius XII, "wherever Sodalities are in a flourishing condition, holiness of life and solid attachment to religion readily grow and flourish."<sup>1</sup>

We properly regret that we cannot give all the personal attention to

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<sup>1</sup>Pope Pius XII, Apostolic Constitution *Bias Saeculari*, English translation, "Revista Catolica Press," 1948, pg. 3.

our students' spiritual needs that we should like to give. But until we have used the Sodality to the full limit of its capacity as a medium of apostolic zeal and sanctification, we have not done our best toward making practical and exemplary Catholics of our students. What may be impossible, naturally, because of our limited numbers, is not impossible with the grace of God, assured to us through the Sodality of the Mother of God.

Modern unbelievers claim that, "Education as such has no aims."<sup>2</sup> According to them, education, like man, is self sufficient and an end in itself. Unlike the secularists, we believe that "education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain to the sublime end for which he was created."<sup>3</sup> This means more than just imparting knowledge, even religious knowledge. It means the development of moral character and instilling habits of Christian virtue in the hearts and minds of those who come under our teaching care. Moreover, as Jesuits we are committed to preparing not only good Christians but leaders of Christian society. We accepted this grave responsibility when we entered the field of education. And on the word of the highest authority in the Church, we have a very practical and effective means of fulfilling our duty as Catholic, and especially as Jesuit educators, in the Sodalities of Our Lady. I am sure that the Mother of God will bless every effort we make to bring to her Divine Son by means of the Sodality, students who will stand out as true Catholics and effective leaders in a world that needs Christ-like leadership as it has never needed it before.

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<sup>2</sup>John Dewey, *Democracy and Education*, New York, 1916, pg. 125.

<sup>3</sup>Pope Pius XI, *Christian Education of Youth*, English translation, "Five Great Encyclicals," New York, 1939, pg. 39.

# Fostering Vocations to the Religious Life

THOMAS A. BURKE, S.J.\*

The purpose of this paper is to point out how we may effectively promote more vocations to the Society among those who are fit candidates. The question may also be extended to cover vocations to the diocesan priesthood and to other religious orders.

Before we enter into the various means that can be used, it may be well to repeat the fact that both the *Institute* and the *Spiritual Exercises* urge us to foster vocations. Some may object that a vocation is from God and hence we should not interfere with divine grace.

In the *Epitome* we read "Sollicite tamen cooperandum est motioni ac vocationi divinae ut numerus idoneorum operariorum in Societate augeatur".<sup>1</sup> Also in the *Spiritual Exercises* we read: "Outside the *Exercises* we may lawfully and meritoriously urge all who are probably fitted for it to choose continency, virginity, the religious life, or any other kind of evangelical perfection."<sup>2</sup> The viewpoint is again repeated in the *Directory*. "It is lawful and even meritorious to exhort a man to that which is more perfect."<sup>3</sup>

Still further bearing on this point is an excellent brochure on vocations written for the New England Province by Father James E. Coleran.<sup>4</sup> This is the best booklet we have on the subject and should be read by all of Ours engaged in educational work. Father Coleran quotes from the letters of the various Generals to show that we should be zealous in aiding those who have the proper qualities and need encouragement. He quotes Father Wernz: "The inspiring force of vocation is twofold; one is God Himself, the principal inspiration; the other is man, a secondary cause and the instrument of God. Since then we believe that 'the hand of the Lord is never shortened' we must conclude that if

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*Editor's Note:* Owing to lack of space the program of the Annual Meeting, which normally is printed in the June issue of the *Quarterly*, will be given in the October issue.

<sup>1</sup>*Epitome* S.J., 37, § 3.

<sup>2</sup>*Spiritual Exercises*, 15th Annotation.

<sup>3</sup>*Directory of Spiritual Exercises*, Chapter 24.

<sup>4</sup>*On Vocations*, James E. Coleran, S.J. 1947. [*Editor's Note:* This brochure is printed elsewhere in this issue of the *Quarterly*.]



and when vocations are lacking it is not God, the prime source but man the instrument, who is at fault. Not a few of Ours seem to be ignorant of the fact that they can and should, with prudence and great caution encourage those who seem to have the necessary qualifications.”<sup>5</sup>

We come now to the means for fostering vocations. The suggestions here contained are drawn from various sources. On January, 1954 the student counsellors of the New York Province discussed this as the main topic of their meeting. The seven counsellors represented over sixty years of experience and we hope that these suggestions will be helpful. First and foremost is prayer. Our Lord places this command on us “Pray, therefore, the Lord of the harvest to send laborers into his harvest.”<sup>6</sup> In his Encyclical on the Catholic Priesthood, Pius XI wrote: “of all the means to this noble end, the easiest and most effective is prayer. This is, moreover a means within the power of everyone. It should be assiduously used by all. What prayer can be more acceptable to the Sacred Heart of Our Saviour? It has been, in fact, precisely in times which seemed least propitious, that the number of priestly vocations increased.”<sup>7</sup>

So a practical means already in use in various provinces are the letters of the Provincial usually written in May urging that we pray for vocations. However, a suggestion is made that these letters be sent earlier in the year. At present most applicants have made up their minds, and in many cases have been examined by the beginning of May. Students should be urged by their teachers to pray to Our Lord for light to know his Will. In various dioceses, there is a Vocational Tridium that precedes the Feast of the Immaculate Conception. This can be brought to the attention of the students. Also we should make much of the Novena of Grace in honor of St. Francis Xavier. In some schools the seniors volunteer to give a short talk on the various events of Xavier’s life. When boys hear one of their own age talk about the zeal and labor of so great a saint they are frequently inspired to give more thought to the missionary life.

The second means of fostering vocations is the good example of the Jesuits. Experience shows that many are drawn to the Society either by personal contact with Ours or by reading the lives of our saints and holy men. I will speak more of this when we come to discuss the faculty and vocations.

A third means of fostering vocations is frequent Holy Communion,

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<sup>5</sup>Letter to the Italian Assistency A.R.I. (1906-1914), III, 138.

<sup>6</sup>Matthew 9, 38.

<sup>7</sup>*The Catholic Priesthood*, Encyclical of Pius XI, American Press, Page 32.

especially if sacrifice is involved. The Guard of Honor started in the New York Province in 1915 at Regis High School and spread through our various schools has been a source of numerous vocations.

Also, school retreats should be ideal times for fostering vocations. More recently in various schools the retreat for the freshmen has been conducted in the school before the rest of the students assemble. This has many advantages. Among them, the students have a better opportunity to know the various members of the faculty in a purely religious way. Contacts are made more easily by the student counsellor and the other Jesuits since the freshmen are not distracted by studies or anxieties about upper-classmen. Silence should be stressed in this retreat so that they may be better prepared for the upper-class retreats.

The senior retreat, if possible, should be a closed retreat. It helps also if it is scheduled for the first semester or the early part of the second semester so that the boys who are thinking of a vocation may have some months to evaluate their vocation in the light of every-day experience outside the retreat.

If we are to aid boys to come to a closer following of Our Lord, we might know their questions and difficulties about the religious life. What is in the boy's mind about vocation? It is foolish to talk to boys about vocations unless we know what our audience is thinking. So a religious vocation questionnaire was worked out to discover his problems and then to answer them. Several schools cooperated and the results were submitted at the Guidance Institute held at Fordham University.<sup>8</sup> I mention only some of the points. In the survey 32% of the boys acknowledged that the possibility of a vocation frightened them. This was more noteworthy in second and third years than in fourth and first years. In spite of our instructions many boys still believe in the "special sign" of God's calling them. From the survey it was discovered that 34% of boys going to college are still considering a vocation. From the large number of questions asked by the boys, it is very apparent that we are not coming to grips with the questions that they have about what constitutes a vocation; what you should do if you are not sure of a vocation; what are the necessary qualifications. They want to know about the obligations of religious; what about leaving; what is a good motive; what is an ordinary day like in a novitiate or seminary, etc.

The survey asked what would be the greatest difficulty—Poverty;

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<sup>8</sup>"Some Procedures for Effective Counseling in Religious Vocations," *Proceedings, Jesuit Guidance Institute* (1951).

Chastity; Obedience. Many remarked none of these. However, of those who answered we got the following:

	4th year	3rd year	2nd year	1st year
Poverty .....	11%	13%	12%	22%
Chastity .....	62%	55%	32%	24%
Obedience .....	26%	30%	54%	53%

We see here the need of fostering devotion to Holy Communion and devotion to Our Lady to combat the growing problem regarding the second vow.

The student should be given some knowledge and appreciation of the Society, its history and its works. He should know that we are missionaries. He should know about our Jesuit colleges and not those merely of our own province.

These boys should also be given an opportunity to visit our novitiates to see young men of their own age who are leading the life. There are few boys who are not inspired or at least impressed by our novices. It is true that certain limitations must be put upon visits to the novitiate by externs but surely visits by seniors and juniors to our novitiates restricted to three or four times in the year will not hurt the spirit of the novitiate.

We may now touch on the various faculty members and how they can foster religious vocations. All the student counsellors were convinced that vocations will come if the faculty is interested and approachable. Father Daniel Lord wrote years ago that approachability by Ours is a great medium to encourage vocations. The faculty must give the student the realization that they are truly interested in him as a person, in all his interests no matter how trivial. Good example fosters vocations. There is an excellent article on this point in the *Faculty Adviser* entitled "Little Things That Help."<sup>9</sup> In the same issue there are other practical helps noted by Fr. Deglman.<sup>10</sup> We encourage boys to visit the chapel. They should observe us making a visit. We have May devotions for the students. When it is possible the Jesuits should also be present. We must try to conduct our Sodalties as worth-while and vital parts of the school life. Our classroom is our parish. The teacher should know his parishioners; pray for them; give them his time.

The student counsellor has unique opportunities to foster vocations. The following points are suggested. At the beginning of the year the

<sup>9</sup>*Faculty Adviser*, March, 1948, by John J. Campbell, S.J.

<sup>10</sup>"Fostering Vocations to the Priesthood, Brotherhood, and Sisterhood" by Francis J. Deglman, S.J. *Faculty Adviser*, March, 1948.



student counsellor may address the faculty on the spiritual life of the school. He may point out his function and the importance of their being available and interested. Some Jesuits still have the view that the Student Counsellor is the "professional" in giving spiritual direction and encouraging vocations. Likewise, if a student counsellor has the idea that he is the only one to be guiding students in a vocation he needs the same sound advice given to him.

When he observes a young man who appears to be a likely candidate, he may in his interview ask if he has ever thought of priestly or religious life. He may have available books on the Saints of the Society. The student counsellor should strive that the retreats be conducted most carefully. It seems advisable that he give the retreat to the freshmen. If possible, the retreats should be given in first semester and the various years should be given separate retreats. Anyone who has given a retreat to an entire school and then a retreat just to one year knows the difference in the results produced.

The various tests can be also a help in fostering vocations. When the Kuder Preference Record has been scored and it is noted that the student is high in number eight—social service—the tests gives an ideal opportunity for asking about the career of clergyman.

Since the principal or headmaster is in charge of all facets of the school life, he must likewise look to this important factor. He can do much by his attitude of impressing on the boys both by word and deed that he holds the primacy of the spiritual in the school. So he can encourage the various Sodalities and if possible, try to appoint Sodality moderators who will not be overburdened by other activities. We recall that many boys are still thinking of a vocation when leaving high school and the principal can be a bulwark to the student counsellor if he strenuously discourages those thinking of a non-Catholic college. The more our lads are in contact with the scholastics and priests, the more certain the principal is that the vocations will increase. So wherever possible, he should encourage class nights, extra-curricular activities and other legitimate interests that will help the student. He can do much by encouraging the Sodality Day of Recollection. These help to attract the more generous boy who on a day of this kind may be given the grace to embrace the counsels. Finally, we repeat what was first mentioned. Vocations will be fostered by stressing frequent Holy Communion. They will come if the faculty has approachability and are giving good example. Above all we must pray for vocations. Our Lord has given us the divine mandate "Pray ye the Lord of the harvest that He send workers into the vineyard".

# Providing Vocational Information

ROBERT C. BROOME, S.J.\*

There is a theory, rather universally subscribed to, which suggests that today's youth does not plan much for the future. This contention may be true in some respects, but I think that the more common experience of counsellors in Jesuit schools, is that the boys have a real desire to make definite plans for life after graduation. All of us have met the lad who is concerned because he is faced with the task of making a choice from among a number of prospective fields; just as we have met the lad who is concerned because he feels he has no choice, he has no idea what he wants to do. The point is that they are concerned, and that concern, I feel, is caused by a lack of precise information. To provide this information is one of our jobs, and to suggest means of obtaining and providing it is the purpose of this paper.

We wish to limit this discussion to vocation in the non-religious sense, and also limit it to the seniors in our high schools who plan to attend college. Since in most Jesuit high schools about ninety percent or better of the senior class does enter college, we will be covering quite a field. In addition, my experience, limited as it is to St. Ignatius in Chicago, will force me to describe the "way we do it here." However, since the problems are common to all, the sharing of personal experience may help us to find a common solution.

In the course of our personal conferences with the seniors the following questions were most frequently asked: 1) What career should I follow in planning for college—should it be a profession, doctor, lawyer, teacher or should it be in the field of business? 2) What college will best prepare me for this? What professional school? 3) Should I go to college out of town or remain at home? If out of town, what is the cost of room, board etc.? 4) What about the scholarships, loan plans, work opportunities at these different colleges? 5) What of the officers training programs, ROTC, NROTC etc.? Should I join or not, and which one?

In dealing with the above, it is the purpose of this paper, first, to suggest where the counsellor may obtain information in order to answer the questions, and secondly, to consider workable methods of imparting this information to the student. A great deal of the information will be

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provided in individual conferences on a personal basis. However, at St. Ignatius we have found two preliminary steps, which if taken, will save a good bit of time in the personal conference. The first step is carried out during the junior year, when a battery of college aptitude tests is administered to the entire class. The second is taken during the first quarter of senior year, when a program of vocational talks is presented to the entire class. This latter program features successful graduates from the different professions, of the business world, as well as a college dean or two, and a military administrator of an officers training program. The main objective of these men is to provide general information to the seniors, relating to the opportunities and the requirements of their respective fields. The speakers are also encouraged to mention the shortcomings and disadvantages found in their jobs in order realistically to balance the picture. The idea is not to sell any particular career to the boys but rather to inform them on all. This spadework starts the boys thinking, if that is needed, and in general clears the way for the personal interview.

In talking to the seniors regarding their future careers, it has been my experience that most of them can be placed in one of the following categories. In the first, is the individual who has definitely made up his mind as to what he wants to do. Probably he has been thinking of it for some time, and has received encouragement and information from outside sources. With this boy, I check his aptitude test marks and his school achievement grades in order to see if he is on solid intellectual grounds for the choice that he has made. If all seems in order, I provide him with a bit of information as to the occupational prospects in his chosen field. A very helpful source here, for the counsellor, is the *Occupational Outlook Handbook*, published by the U. S. Department of Labor, Washington. (All published sources of information which I mention are listed in the bibliography). This book has fairly reliable information as to current possibilities in the different occupations and also, indicates prospects for the future. It is kept up to date with an annual reissue. It is suggested to this boy that further helpful ideas might be gained if he would contact the individual speakers who during our vocational talks program treated his chosen field.

The next group includes those boys who come to you with two or three different possibilities that need investigating. These slightly confused individuals, generally lack factual information. They may feel inclined, for example, toward the general field of business administration, but as to the specific branch, whether it be accounting, marketing etc., they are at sea. The same thing holds for the field of engineering. They



do not possess the descriptive facts relative to the different types of engineering, or business administration, or whatever else it may be. They know very little of the opportunities in allied fields, the chances for advancement, salary range, type of education required. In these instances, I have found it better to suggest that they do a little "digging" on their own. To make this "digging" profitable they are supplied with individual booklets, relating to their particular fields of interest. The best thing for this is the *Career Monographs*, published by the Institute for Research, Chicago. I cannot recommend these monographs too highly, as they are brief, up to date, and filled with practical information. In addition they seem to have been prepared by men with good educational ideals. The reading of these booklets has helped a goodly number of the "multiple choice" lads narrow the field of choice. If the choice is backed up by competent grades and aptitude marks, they are encouraged to start education along certain lines.

This brings us to the "men of the third class"; those having little or no idea as to their future vocation. Obviously an element of intellectual laziness has to be contended with here. Many of these boys have not taken the time or expended the energy to do any thinking about the future.

They must be started thinking, and on their own, since so many of them are of the type that like nothing better than to have someone else make their choice. For these a mimeographed list of the different titles of *Career Monographs* has been prepared. I give each a copy of this list and ask them to check titles that seem to hold definite interest; subjects about which they would like to read more. Then they are asked to rate the chosen titles in order of preference, a sort of "short form" Kuder Preference Test. The specific monographs are supplied, and after they have read them, are told to reconsider the choices that they first made in the light of what they have read. With this we have established a point of departure and so are able to follow the same procedure as with the first two groups, that is checking grades and aptitude marks against settled choices.

The next important question that must be answered is: what college or professional school will best prepare me for the career that I have decided upon? We try to provide some of this information on a group basis. Sometimes during the second quarter the deans of the schools of law, medicine, business administration, engineering, from the local university are invited to address the boys. These speakers stress the academic requirements demanded by the different departments. They also endeavor with pretty fair success, to give information on schools, other than their own, which provide the same type of course. Supplementing these talks,

is our college night, which we hold at the beginning of the second semester. Some 26 different Catholic colleges in the area, were in attendance last year. They make themselves available to the boys and especially the parents of the boys, for private consultation. The benefit derived from this is evident. Initial contact with a college has been made, specific information can quickly and easily be obtained from one personally connected with the institution. Thus, more than one college can be investigated in a relatively short time.

However, much information is still to be provided in answering this question and that on a personal, individual basis by the student counsellor. The first source is the college catalogue. For this purpose a double set of catalogues is kept, one in the student counsellor's office and the other made available in a public place, i.e. the library. In addition there are three very handy guides for the personal use of the counsellor. These are: *The Catholic College and University Guide*, published by The Catholic College Bureau, Chicago; *The Guide to Professional Courses in Catholic Higher Institutions*, published by the Department of Education, National Catholic Welfare Conference, Washington; and Lovejoy's College Guide, published by Simon and Shuster, N. Y. Practically all the precise information needed by the counsellor can be adequately obtained from these sources.

Next comes the question, what about going away to college? A good number of young people, when thinking of going to college, very often think in terms of "going away" to college. A better environment for study, not so much daily travel to and from school, meeting new companions, getting away from restrictions at home, are all reasons which the "traveler" offers. However, there are many advantages found in attending the local school which frequently he does not think of. For this reason our senior vocational talks program, always includes a representative of both the home school and out-of-town school, who present the group with the advantages and disadvantages of each course. In addition the out of town man always presents a general idea of the cost, room, board, tuition etc. Many college catalogues carry this information but in these a number of the so called "hidden costs", i.e. transportation, activities etc. are not presented satisfactorily. Also I have found it profitable to refer the prospect to one of our recent graduates who happens to be attending the particular university. He is able to give a more realistic view of just what it will cost, than anything found in the informational booklets put out by the college. Also the boy going out of town wants to know a great deal about the living conditions, the appearance of, what the other buildings look like, size, campus, dorms etc. This too is



very much a concern of the parents. To provide such information we keep a back-log of old year books through which the boys browse. In this way they obtain a fair idea of the physical setup on each campus. A personal visit might be suggested if the school is not too far distant.

In addition, information must be supplied to a rather limited group, of each graduating class, on the matter of scholarships, loan funds and the opportunity for self-help offered at different schools. Besides the obvious sources of catalogues, scholarship notices, competitive exam notices etc. which each university distributes, there is that helpful publication of the U. S. Office of Education. It is a booklet entitled *Scholarships and Fellowships*, in which are listed the financial benefits and basic requirements for each public scholarship announced by the different colleges and universities throughout the country. This is very comprehensive listing which distinguishes those scholarships which are honor awards, i.e. for scholastic achievement only from those called general, which are given to capable students who have a proven need for financial assistance. Two other publications of the Office of Education which we use, namely *Student Loan Funds* and *Self-Help for College Students*, are only slightly helpful. I find it more profitable, in getting data on these points, to contact, at the beginning of each school year, the director of job placement.

Because of the constantly changing job opportunities this correspondence with placement directors is the surest way of getting correct and up to date information,—this is the only kind of help that students, who are going to be on thin ice financially, can use. As an added point in this matter of available scholarships, I might mention that both the superintendent of the public schools and the superintendent of the Catholic schools in our city publish a list of scholarships offered locally by the different Veteran groups, Service Clubs, K. of C. etc. Such a list may exist in your own city. If so, I am sure you will find it helpful.

The last point to be discussed is the matter of the officers training programs, the ROTC or NROTC etc. Four or five years ago interest in these programs seemed to run much higher among the students than it does today. Very few of the boys that I have come in contact with are interested in the programs on their own merits. They view them as effective means of deferment from the draft rather than as instruments of training for an officer's military career. The best of the programs draws a great deal of criticism from former graduates, and this more than anything else appears to have caused our present seniors to "low rate" them.

General basic information on such programs is presented to the senior group, during that much mentioned, but very helpful vocational talk

program. The Commanding Officer of ROTC unit at Loyola University, explains the purpose, the advantages and disadvantages of the different plans. At this time, he also tries to bring out the differences existing in the programs offered by Army, Navy, Air Force etc. As a preliminary step we have provided each senior with a leaflet on the ROTC, NROTC etc. They have been given the opportunity to read and discuss it during home room period. As a consequence of this briefing most of the boys have decided as to whether or not they want to join a unit. What colleges provide for officer training and what types of units are to be found in these colleges is about all the information left for me to supply. This is most easily done from a listing of all the programs, along with the names of colleges offering the program and the branch offered, found in *Lovejoy's College Guide*.

These then are the questions that I have found most of our high school seniors asking, when they are looking for vocational guidance. The stressing of local conditions and personal experience was necessary, as I warned at the beginning of this discussion, and for this I beg your kind indulgence.

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# On Vocations

JAMES E. COLERAN, S.J.\*

The need of increase in vocations to the priestly and religious life has been the subject of much discussion in recent times, more especially since the end of the war. Various methods of insuring such increases are proposed in current Catholic publications.<sup>1</sup> Diocesan authorities and religious congregations have gone beyond the discussion and are taking practical measures to insure this increase. Our concern for the welfare of the Church and of our own Society should lead us to emulate their zeal in seeking and fostering vocations to the priesthood and to the religious life.

One consideration might possibly make us reluctant to take positive action in securing vocations. This is the evident truth that a vocation is from God, a free gift of His Grace, and hence, that we should not interfere in the operation of that Divine Grace.

Such reasoning is based on an incomplete view of vocation and is nullified by the facts of experience. Practically everyone who has followed a priestly or religious vocation has been helped in his vocation and in his choice of the secular priesthood, or of a particular religious order, or congregation, by the example, advice, and encouragement of other priests and religious. Father Wernz notes: "The inspiring force of vocation is twofold; one is God Himself, the principal inspiration; the other is man, a secondary cause and the instrument of God. Since, then, we believe that 'the hand of the Lord is never shortened', we must conclude that if and when vocations are lacking it is not God, the prime source, but man, the instrument, who is at fault. Not a few of Ours seem to be ignorant of the fact that they can and should, with prudence and great caution, encourage those who seem to have the necessary qualifications. Our Father St. Ignatius expressly teaches this in the Fifteenth Annotation of the Spiritual Exercises."<sup>2</sup>

Father Ledochowski frequently repeated the same idea. In a letter to the newly-erected Vice-Province of Brazil<sup>3</sup> he exhorted Ours "to cooperate zealously with Divine Providence in encouraging vocations; for God uses human instruments to accomplish His aims. He it is who sows the

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<sup>1</sup>Cf., for example *The Homiletic and Pastoral Review* for April 1946, pp. 502-511, and the *Bulletin of the Catholic Educational Association* XLIII (1946) 312-346.

<sup>2</sup>Letter to the Italian Assistancy, A.R. I (1906-14) III, 138.

<sup>3</sup>A.R. V (1924-27) 372.



seed of vocation, but to prepare receptive soil, so to speak, to water and protect the growing plant is our task." He adds that "Divine Grace is ever working, and worthy boys can always be found."

Again, writing to the new Vice-Province of Australia, he urges them to be active in increasing their numbers, pointing out that the zealous activity of St. Ignatius and the first Fathers of the Society brought many new recruits to the Society. He insists that vocations will eventuate if the proper means are used to secure them.<sup>4</sup>

In a letter to our own Assistancy concerning the vocations of Brothers,<sup>5</sup> he answers the objection that a vocation is a gift of God: "True, but one cannot conclude from this that we can do nothing about seeking them out and fostering them, or that we must rest content with only those candidates who seek to join the Society without any cooperation on our part."

In fact, as Father Ledochowski asserts in the letter just quoted, it is our duty as Catholics, as religious, as priests, to encourage vocations with every honest means and prudent method. We are wont to condemn parents who are indifferent to possible vocations in their families, or who are not alert to foster conditions that favor the growth of a vocation among their children. Yet, we on our part have a like duty to the Church and to the Society. Father Ledochowski, in addition to the letters already quoted devotes considerable space, in a letter to the Provincials of Poland,<sup>6</sup> to emphasizing this duty. He assures us that it is lawful, and even meritorious, to urge all those whom we see to be in all probability fit to embrace the religious life. He bases this exhortation on the Constitutions, P.1, c.1, n. 4C (cf. Epit. n. 37 #3) and on Annotation XV of the Exercises.

Pius XI is equally outspoken in his Encyclical on the Catholic Priesthood. He tells us: "Although those who are zealously occupied in the training of the clergy should not make large numbers of candidates their primary concern . . . it is the duty of all to labor for the increase of vigorous and skilled workmen in the vineyard of the Lord."<sup>7</sup>

The means which we may and should prudently use for increasing vocations are repeatedly called to our attention in the letters already referred to.<sup>8</sup>

<sup>4</sup>A.R. VI (1928-31) 904.

<sup>5</sup>A.R. VIII (1935-37) 585-591, especially 586.

<sup>6</sup>A.R. VII (1932-34) 904 ff.

<sup>7</sup>A.A.S. 28 (1936) 45.

<sup>8</sup>In addition to the letters cited above, see the letters to various Provinces and Superiors in A.R. II (1915-18) 405; III, IV (1919-23) 140-142; V (1924-27) 136-7; VI (1928-31) 884-6; VII (1932-34) 814-17; 797-800; VIII (1935-37) 575; 836-838; 840.

The first means is prayer. Here we have the direct command of Our Lord: "Pray, therefore, the Lord of the harvest to send laborers into His harvest."<sup>9</sup> Since such a command was given, can we believe that a province united in prayer for vocations will want for desirable applicants? The documents of the Society, beginning with the Constitutions put prayer first among the means for increasing vocations. Pius XI, in the Encyclical already quoted, beautifully explains why it is the first and surest means: "To attain this most desirable end we recommend, as the means efficacious above all others and at the same time within easy reach of all constant prayer according to the command of Christ Himself Who said 'The harvest, indeed, is great, but the workers few; ask then the Lord of the harvest to send workers into His harvest (Mt. 9, 37-38).' What more acceptable prayer than this can we make to the Sacred Heart of Our Saviour? When can we ever hope for a more speedy and generous answer to our prayers than when we ask for this favor which is in such accord with the desires of His Own Sacred Heart? 'Ask, then, and He will give to you' (Mt. 7, 7): in your prayers beg insistently that God will raise up good and holy priests for His Church. He will certainly not leave your prayers unheard, for He has provided good and holy priests at every period in the history of the Church—more than that, He has supplied them in greater numbers precisely when the moral tendencies of the times seemed most averse to recruiting candidates for Holy Orders."<sup>10</sup>

On one occasion Father Ledochowski pointed significantly to the usefulness of the practice of mortification when added to prayer.<sup>11</sup>

The second means of attracting young men to our manner of life is good example, the holy and active life of Ours.<sup>12</sup> Examples could be multiplied of men who came to consider the desirability of the religious life from contact with the saintly religious. That many were drawn towards the Society of Jesus by this means is a matter of history beginning from the first companions of St. Ignatius, and including saints as different as St. Stanislaus and St. Francis Borgia. Many of our own generation could add their personal testimony to this truth. The decision of such men—always supposing Divine Grace—was made when they saw the Society's ideals made concrete in the life of some Jesuit. Surely the union, charity, and spiritual contentment of Ours cannot fail to impress the young. Realizing this, Father Ledochowski frequently warns<sup>13</sup> that

<sup>9</sup>Mt. 9, 38.

<sup>10</sup>A.A.S. 28 (1936) 45.

<sup>11</sup>In a letter to the Sicilian Province, A.R. VI (1928-31) 884.

<sup>12</sup>Cf. A.R. I (1906-1914) III, 140; III-IV (1919-23) 141; V (1924-27) 136-37; VI (1928-31) 884; VII (1932-34) 814; 905; VIII (1935-37) 836, f.

<sup>13</sup>For one example cf. A.R. VII (1932-34) 814, where he calls rare vocations a "factum singulare" which warrants an inquiry into the religious spirit of the community.

Superiors should investigate the fervor of its members in the community where vocations are scarce.

The third general means regularly put down for fostering vocations is the training of the young in our colleges and schools. Father Wernz, in the letter already referred to, does not deny the fact that our schools are not founded precisely to provide vocations to the Society. But he warns us that . . . "while we are expanding our efforts in providing greater help for the Church by training Catholic citizens, we may be depriving her of some very good men who, if they were induced to follow Christ the King, would be the instruments of salvation to a far greater number."<sup>14</sup> And it was with regard to schools in particular that Father Ledochowski repeatedly stated that a scarcity of vocations was a sign that something was wrong with us and our method of working.<sup>15</sup>

The means and methods of encouraging vocations in our schools and colleges are set forth in general terms in the letters already cited. We shall touch upon a few of them here. Naturally, all the members of the staff of a school can, by example and by timely word, start a worthy prospect thinking. It must be kept in mind that, apart from the general influence of a conscientious faculty, the boys will be most attracted by our patience, kindness, positive interest in each and all of those who come to us for training.

The classroom is naturally the place where such attraction can exert its greatest force. And in the classroom the timely word will be the means of causing some of the students to reflect whether the words, "Come follow Me," are not directed to them. This is especially true of the class in religion. Certainly here the supernatural and spiritual aspects of life can frequently be insisted upon. The study of doctrine is not just a matter of gaining a routine and rudimentary knowledge of the Catholic Faith. It should show how the Catholic Faith must mould our actions and every part of our lives, how it should influence our motives and choices in life. The lack of sufficient awareness of the supernatural and spiritual is suggested by Father Ledochowski as a possible reason why we do not have more vocations.<sup>16</sup>

The Spiritual Counselor (whose office Father Wernz declared to be "inter praeclariora ministeria" of the Society<sup>17</sup>) has the best opportunity and the greatest duty to discuss and encourage possible vocations with the boys. He can speak freely in this matter. It is expected of him. Not

<sup>14</sup>A.R. I (1906-1914) III, 139.

<sup>15</sup>Besides note 13 above see A.R. III-IV (1919-23) 141; VI (1928-31) 904; VII (1932-34) 906.

<sup>16</sup>A.R. VII (1932-34) 814; 906.

<sup>17</sup>A.R. I (1906-14) III, 141; cf. also VII (1932-34) 799.



that he should urge boys to enter the Society, or even urge them to follow a priestly vocation; but he can suggest to likely boys that they consider seriously whether they have a vocation. He can moreover encourage a boy who shows an incipient vocation and advise him, and even suggest to one whose decision is not yet made that he consider the Society. Prudence will direct him in his manner so that he will not even seem to be putting pressure upon the boy. He will always make it clear that he is advising, not persuading. A Spiritual Counselor, truly spiritual and alert, sympathetic and self-sacrificing with regard to his time, will work wonders with the boys in this matter. He should be at pains to know and make known the true signs of a vocation. Pius XI in the Encyclical already quoted gives a good description of those dispositions which are signs of a vocation: "As you well know, this disposition to take upon one's self the sacred duties is known not so much from a call consciously heard within one's self or from sensible attraction. These indeed may often enough be lacking. Rather it is discerned from the possession by the aspirant of a solid desire in the will and a right intention in the mind, joined to those qualities of body and soul which make him a fit candidate for the priesthood. One who aspires to this holy state with that motive which alone is worthy, i.e. the desire to consecrate himself to the service of God and the salvation of souls, and who has at the same time acquired or is seriously striving to acquire solid virtue, whose purity of moral life has been proved by experience, who possesses sufficient learning according to the requirements mentioned above—such a one is obviously called by God to the sacerdotal state."<sup>18</sup>

The confessors of the students, too, could on occasion remind worthy boys of the possibility that they may have a vocation. The fact that the boy is unknown to his confessor would allow him to make such a prudent suggestion more freely, since the boy will be less embarrassed because of the anonymity of the confessional.

One source of vocations in the schools frequently discussed by Father Ledochowski is the Sodality. It exists and functions in all our schools. But Father Ledochowski maintains<sup>19</sup> that if it functions according to its spirit and rule, if it is a real Sodality, then vocations will surely grow therein. The type of boy who becomes a real sodalist is the type who is readily moved by spiritual motives and supernatural desires, and it is from such desires that vocations take their beginning. Again, a Sodality which rarely produces vocations is in some way lacking either in its

<sup>18</sup>A.A.S. 28 (1936) 40.

<sup>19</sup>A.R. VI (1928-31) 885; VII (1932-34) 814; 906 et alibi. Cf. also Father Wernz, A.R. I (1906-1914) III, 140.

makeup or in its functions. It is obvious that in the talks or discussions of the Sodality the subject of vocations should hold a prominent place.

The annual retreat is an occasion where the subject of vocations can, indeed, be introduced to the students, and if the text of the Exercises is followed, it must be treated. Father Wernz and Father Ledochowski both urged separate, even closed, retreats for graduating classes.<sup>20</sup> In these retreats Father Ledochowski insisted: "clare tota christianae perfectionis doctrina tradenda est."<sup>21</sup> Such a retreat can work wonders for boys who are wrestling with the problem of their choice in a state of life. Where accommodations for closed retreats are limited, larger classes could be broken up into groups for closed retreats to be given throughout the year. It is obvious that the usual preached retreat is too much like a mission to accomplish the desired effect. It just does not provide the atmosphere or the quiet periods that are conducive to serious thought. The preacher has to try to reach all his audience in a general way and the large number of confessions does not allow him time to give advice in confession. When smaller groups make a retreat, these difficulties do not arise. If the general retreat is put off until the end of the year and if the boys who make a closed retreat during the year are excused from this retreat, this might encourage attendance at the closed retreats.

The Spiritual Counselor should help through the Sodality to organize and advertise the closed retreats. Indeed, the Sodality could raise funds to help defray the expenses.

In places where a retreat house is not available, week-end retreats might be arranged for small and selected groups at the school itself. These could begin Friday afternoon and continue all day Saturday and Sunday. The Exercises could be given as talks, and time assigned for meditation in the chapel. Between meditations, informal talks or conferences could be held, and time allowed for assigned private reading. If the retreatants could have the use of one of the larger and better-furnished activity rooms, the spirit of a closed retreat could easily be maintained. The boys would spend the two nights at home, but would come to the school for Mass and Communion each day and stay until just before supper in the evening. In this way nine or ten talks could be given, and thus the substantial meditations of the exercises would be covered. Breakfast and lunch could be served in the school cafeteria. The program of talks could easily be arranged by any experienced retreat director. On such a retreat, opportunity for good reading should be provided. The boys would have to be encouraged to make the retreat a period of constant prayer; and

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<sup>20</sup>A.R. I (1906-14) III, 140; VI (1928-31) 904; VII (1932-34) 814.

<sup>21</sup>A.R. VII (1932-34) 907.



the retreat master, or some other father, should be available at all times for consultation. If the boys spend long periods at the school in other activities, would there be any objection to their remaining there for these exercises? We should be moved to work out some plan of closed retreats by the realization that a large number of Catholic boys spend four and even more years with us without ever having made a real retreat. And the Exercises were primarily written to solve a problem that faces all of them—the problem of determining their permanent state in life from supernatural motives.

One other means of encouraging vocations would be to set apart one week of each year as Vocation Week.<sup>22</sup> Such a period would provide occasion for talks in the religion class on the various possible vocations, and on the manner of deciding one's vocation. Here there would be no need to emphasize the priesthood and the religious life. They need only be presented as possible vocations that every Catholic boy should at least consider. And the requisite talents and dispositions for the various states should be outlined fairly and honestly with particular attention to those required for the priestly and religious life. The variety of works done by the secular priest and the various congregations, even those of the teaching and nursing brothers, should be called to the boys' attention. The works of the Society could be objectively described along with the rest. And here, as Father Ledochowski insisted, it should be made known that the Society is primarily<sup>23</sup> a missionary order. We have lost some good boys who wanted to enter the Society but turned to other congregations because they desired the life of the missionary.

The program could be also supplemented by displays of pictures and posters illustrating the work of priests and religious. Vocation literature should be made available in the school library. A special Mass and general Communion could be arranged. The intention would be that God would grant to each the grace to decide his vocation right. A sermon could be preached on the subject of vocations. Such a program would help a large proportion of our boys who, after four years of high school, have not yet the haziest notion of what they would like to do in life.

An additional help might be a series of talks by outstanding Catholic professional men; doctors, judges, professors, priests, etc. This series could be held after school hours; or, better still, in the evening when parents could be present. This would be a means of reaching these parents and

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<sup>22</sup>This is nowhere explicitly suggested in the letters quoted in this paper, but cf. A.R. VIII (1935-37) 836-838; for what is being done in this country cf. above.

<sup>23</sup>A.R. VI (1928-31) 885; VII (1932-34) 814; VII (1932-34) 800; Cf. especially the statement in *Selected Writings of Father Ledochowski*, p. 851.

giving them some much-needed light on the subject of their sons' vocations. It would also allay any possible fears that the whole purpose of the program is to recruit their boys for the priesthood. For this should not be the sole purpose of the program. The whole effort should be to help the boys decide properly what their vocation is. The Holy Ghost will doubtless inspire many to turn to the priesthood once they understand what such a vocation means and how it may be recognized. If that inspiration moves a boy to the priesthood but not to the Society, we should gladly offer sincere encouragement and cooperation. And if, in addition, we offer to display any literature which other congregations would wish to provide for this "Vocation Week", we would obviate the necessity of having them come to our schools to recruit vocations for their own various institutions.

Retreat directors and mission preachers<sup>24</sup> too can find many occasions for turning the minds of young men towards the religious life. A kindly word, a challenging question, a timely suggestion as to reading will often start a boy on the right way. There have been and are preachers who are notably gifted in this matter, and many Jesuits owe their initial impulse towards the Society to these men.

What has been said of retreat and mission preachers can be applied also to all of Ours in their work in the ministry.<sup>25</sup> They too, from the pulpit, in the confessional, in the sacristy, can give advice that will start the young mind thinking seriously. Sometimes all a boy needs is the idea that God may want him to enter His special service. Often a boy has the mistaken notion that it is pride or presumption for him to think along such lines. Here again the idea of the Society need not necessarily be intruded—only the idea of a vocation. The rest can be left to the boy and the grace of God. We should not hesitate, however, to speak of the Society and its works (plural!) when occasion offers.

One other means for encouraging vocations to the Society is legitimate propaganda.<sup>26</sup> This really goes hand in hand with the above and is, to some extent, supposed in all of them. We should humbly and objectively make the Society and its works known, at least to the boys who study under us. The purpose of the Society should be understood by our students and its course of studies made known to them. At the same time, as Father Wernz indicated,<sup>27</sup> we should be watchful to allay the fears of those who might refuse to consider a vocation to the Society because of an exaggerated idea of the difficulty and length of our course. A knowledge

<sup>24</sup>A.R. VII (1932-34) 907; V (1924-27) 372.

<sup>25</sup>Ibid.

<sup>26</sup>A.R. V (1924-27) 137; VI (1928-31) 885; VII (1932-34) 800; 814-15; 907; VIII (1935-37) 575; 586.

<sup>27</sup>A.R. I (1906-14) III, 186.

of the lives of our saints and outstanding men should be presented to the boys attractively in spoken word and books and pamphlets. Published lives could on occasion be the subject of composition or book-review; on occasion, debates, elocution classes and dramatics could draw much from such courses. Surely spiritual counselors and sodality directors could be active in this work. We know that the lives of our saints have inspired many vocations in the past. The inspiration derived from reading reports of the sufferings and martyrdom of early Jesuit missionaries is a matter of historical record. Many other means of spreading knowledge of the Society are at hand and will suggest themselves to zealous school administrators. Books, leaflets and pictures, timely newspaper clippings and letters from missionaries on the Sodality bulletin board would keep interest awake. We should mark the feasts of our saints with more solemnity. In some places use is made of the privilege of transferring the external solemnization of the Feast of Saint Ignatius to a date within the school year. Certainly every canonization and beatification of a Jesuit should be observed in some special way in our schools.

We have referred above to Father Ledochowski's letter to the American Assistancy on vocations of Lay-brothers.<sup>28</sup> Though most of what has been said thus far applied directly to vocations to the priesthood, it is clear that the same or similar means should be called into play to ensure the increase in the number of our Brothers. All are aware that there is an urgent need of good Brothers. But it does not seem that all of Ours have taken to heart the vigorous language with which Father Ledochowski exhorted<sup>29</sup> confessors, retreat masters, sodality directors, editors of our periodicals, and our writers to encourage vocations of Lay-brothers. Especially strong was he in condemning any who would hesitate to advise young Americans to choose the Brother's life or who would even dissuade them from it under the mistaken notion that young Americans will consider such a life unworthy of them. He rightly points out that such an attitude betrays a lack of supernatural judgment in men who should be imbued with love and esteem for that manner of life exemplified by Our Lord Himself. He did not disdain to perform tasks like those which the Brothers are asked to do. He sanctified these tasks. He provided in His life the means whereby the humblest laborer could in very truth be Christlike in every act.

Moreover, we should not imagine that the Brother's life is only for those who have no particular talents. The same letter indicates how wrong such a concept is.<sup>30</sup> Boys and young men with training and skill for

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<sup>28</sup>A.R. VIII (1935-37) 585-591.

<sup>29</sup>Loc. Cit.—especially p. 587.

<sup>30</sup>P. 588, ff.



clerical work, nursing, mechanics, and other trades have gifts which, if dedicated to the glory of God in the religious life, would be most acceptable to Him for the sanctification of their own souls and would, at the same time, be of inestimable service to the Society. It is true that there is great merit and glory in store for him who serves God by pushing a broom, but we are indulging in serious misconception of the Brother's vocation in the Society if we present it in such narrow scope. If a likely candidate has special talents or aptitudes which can be used in a religious community, we should for that very reason propose to him the attractiveness of a life which puts these talents to use in the service of God and the salvation of souls.

Some may object to such an over-all program. It might be thought that we are not so hard pressed for vocations that we need to be so active. But no superiors of the Society have yet complained that they have too many useful men. Besides, the vocations of today are not to fill the needs of today; they are for the future. Constant experience has shown that where the work of the Society has not been able to grow, this has been due to lack of man-power. We can be sure that if we have worthy men in great numbers there will still be enough and too much for them to do.

Again, some may feel that what is proposed here seems too much like exerting pressure on the boys. That is not the case. Our effort should be to make sure that no boy who has a possible vocation fails to realize the fact because of any lack of interest and direction on our part. Today there are so many appeals to the imagination of the young which tend to smother the seeds of a vocation that there must be some prudent counter-action. This fact is evident to many in the Church and accounts for the aggressive activity of some groups in recruiting vocations. In the face of such a situation, if we sit placidly waiting for the boys to come to us, we shall soon be reduced to the necessity of taking the boys whom all others pass by. It is only fair to want a boy to have a real idea of what the Society is before he passes it over in making his choice. After he has considered the Society and chosen something else, we must gracefully and gladly give him our blessing. To be unselfish and to show ourselves unselfish in this regard is to assure the blessing of God on the Society. We must remember too that Xavier would probably never have been a Jesuit and a saint had Ignatius been too timid to use an aggressive and persistent approach in dealing with him.

Some may fear that such a zealous program might stir up adverse reaction on the part of the boys' parents or of the clergy. But we must remember that it is our duty to foster vocations. Complaints on this score can be justified only when we urge the subject without due regard



for circumstances of time, place, or persons, or beyond due proportion. Surely what has been suggested here supposes that the seed of the word be spread by those who are by their office authorized to do so, and who by their experience are skilled enough to handle the matter prudently. It is not supposed that everyone everywhere and at all times should din into the ears of the boys the subject of vocations. Each should know when it is time to speak, according to the occasion and according to his office; and each should know that explanation, discussion, and even encouragement that is founded on solid facts and supernatural motives should not bring criticism from reasonable persons.

Prudence, of course, will warn us that in dealing with groups or even individuals we must be careful not to encourage where the encouragement would lead boys to suppose that they have a vocation when they are unfit for religious life. That is why it has been suggested that often, when speaking of vocations, we point out clearly the many possible vocations open to a boy and make clear the necessary qualifications for each. Then prospective vocations should be ordinarily referred to the Spiritual Counselor or their confessor. These men must be frank in their turn—frank and unselfish. If they find that a boy definitely has no vocation to the Society, they must not hesitate to turn his attention to other religious congregations for which he may have the necessary qualifications and to which he may have a strong inclination. And here it is not out of place to remark that prudence, justice, and above all a religious respect for the workings of divine grace should always keep us on our guard against speaking in a derogatory way of a vocation to another religious congregation or to the diocesan priesthood. We should always remember that other congregations are blessed by God and approved by the Church. They were founded by holy men and are producing holy men who are doing untold good for the Church. For the fulfillment of their functions in the Mystical Body of Christ, they need vocations. Hence, when a young man seems inclined towards one of these religious families, we should not try to dissuade him from following such an attraction. We must be meticulously careful to avoid any slightest word which might lead a boy to think that we consider such a vocation unworthy or inferior.

Above all, when a boy is considering the diocesan priesthood, we should never depart so egregiously from Catholic and Christian doctrine as to cause a boy to feel that priesthood outside the religious state is in some way of little esteem. A diocesan clergy, from the very institution of Christ Himself, is and always will be essential to His Church. The desirability of the religious state, or of priestly life in the Society, must be presented objectively and positively according to the mind of the Church.

There is certainly nothing to be gained for the Society or for the Church by encouraging the idea that those who join the ranks of the diocesan clergy do so from selfish, material, or other unworthy motives. Surely a boy who seems to be moved by such motives must be dissuaded from entering the priesthood at all. When boys who are highly gifted have given due thought to the matter and show themselves strongly inclined to the diocesan priesthood, they should be encouraged and assisted by us in every way. If consulted by such boys, we should be ready with frank, objective advice in solving doubts proposed by them. We may even, if the occasion calls for it, honestly set forth the Church's mind on the life of the Vows. But we must never present what the Church considers to be in the abstract less perfect as if it were always and in every concrete case imperfect.

Thus it will be clear to all that we are not bent on "herding" boys into the Society, and the Society will be assured that it is not becoming the "*turba*" that St. Ignatius warned against, but rather the "*gens electa*" which he said would result from a vigorous but select growth in the number of candidates received into the Society.<sup>31</sup>

Perhaps it will reassure those who are hesitant about the program outlined here if they recall the words of Pius XI<sup>32</sup>: "We should by no means neglect to use any of those positive means and safeguards put in man's power which have as their principal aim to stir up persistently in the souls of the young desires which have been inspired by God. For this reason we here bestow merited praise upon and bless all these works and zealous undertakings which have as their purpose the conservation, promotion, and aid of sacerdotal vocations. We commend such works and declare with all our heart that they are most beneficial. They surely owe their origin to the inspiration of the Holy Spirit. This is clear from what St. Vincent de Paul, that man of singular charity, said with all truth: 'Whatever we should like to think, we can always be sure from experience that we can not apply ourselves to a work of greater moment than that of providing good priests.' And truly no gift is more acceptable to the divine majesty, no gift more noble for the Catholic Church, no gift more beneficial to the souls of men, than holy priests. If, then, whoever gives to the least of Christ's followers a cup of water 'shall not lose his reward,' (Mt. 10, 42) what, do you think, is the measure of the reward to those who have placed in the hands of the young Levite the sacred chalice, red with the blood of Our Saviour and who have assisted him in lifting up to heaven this pledge of peace and this source of blessings for men."

<sup>31</sup>Const. P. VIII, c. 1, B.

<sup>32</sup>A.A.S. 28 (1936) 46.

# Jesuit College Enrollment and Increasing Population

## THE FACTS

DARRELL F. X. FINNEGAN, S.J.\*

The growth of American colleges and universities over the past fifty years has been phenomenal. Perhaps only the fact of closeness to the scene and the more obvious expansion of the secondary schools has prevented us from fully realizing its extent.

In 1890 colleges and universities enrolled 156,765. By the turn of the century this increased to 237,592 and by 1910 had grown to 355,213. The half-million mark had been passed in another ten years, so that 1920 saw 597,880 students in our institutions of higher learning, with the total almost doubling by 1930 when 1,100,727 were reported. The largest pre-world War II enrollment came in 1940 with 1,494,203.

Since the general population growth between 1890 and 1940 was only about 84% during this same period, this increase of approximately 853% in college population was not solely a factor of increased population, but rather of an increased desire on the part of parents and students for higher education. When considering projected enrollments as we plan to do this morning, the influence of such a factor is, of course, difficult to assess and makes such predictions dangerous. At first, the most feasible method would seem to be to take the percentage of increase of the past few years and merely assume that if no other influences operate against this increasing desire for higher education (such as a radical change in the draft law, a World War or the like) such an increase can be expected from this source to continue with diminishing influence as a greater proportion of those capable of college actually attain it.

Immediately, however, another problem arises which makes it especially difficult now to estimate future college enrollment on the basis of past figures because of two major factors which have affected them in the past

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\*This is part of a symposium held at the Meeting of College and University Delegates of the Annual Meeting of the Jesuit Educational Association held at Loyola University, Chicago, Illinois, April 17, 1954. The general topic of the symposium was, "The Increasing Birth Rate and the Optimum Size of Jesuit Institutions" of which this writer presented his part under the full title of "The Facts with Special Reference to those States from which Jesuit Institutions Draw."



twenty years. The depression in the thirties gave us the lowest birth-rate in a decade and this comparatively small group is now of college age and accounts for the drop noted at present in many places. Added to that, is the fact that this smaller group followed the departure of the greatest collegiate expansion known in history when the G.I.'s returned with veteran benefits and clamored for admission to college. You are thus faced with the problem of "abnormal" figures in recent years for any predictions. In the years 1949-50, enrollments skyrocketed to 2,659,021, but since this number was produced by the return of the veteran, not only predictions made ten years previously to that were thus rendered useless, but little can be based on total figures for this abnormal period to help us look ahead for another ten years.

As an example of some of the difficulties facing one who endeavors to predict college enrollment 17 years ahead may I cite an elaborate study made by the Pacific Coast Committee of the American Council on Education, entitled "College-Age Population Study, 1947-64."<sup>1</sup>

The study, made by twelve Western educators over a two-year period and encompassing only five Western states, endeavored to consider all possible factors before developing some rather elaborate "tables of probability." Yet only seven years ago they seem to have been unable to estimate correctly our present enrollment. Although it is stated that one of their tables, on the estimated number of native-born students of college age, is based on U. S. census reports and government life-expectancy tables, still their estimates differ as much as 75,000 (in reference to California) from present studies and actual enrollment. Yet these educators of the American Council apparently took all factors into consideration such as the increase expected from "in-migrants" to the five States (besides native births) and the veteran enrollment. Still, today, the study is not very useful despite the care in preparing it at the time.

After this account of failures in this work of predicting enrollments, the question naturally arises: Can we hope to tell anything about future trends? I believe we can, even without a staff of experts and two years to conduct the study.

Recently, a study was completed by the American Association of Collegiate Registrars<sup>2</sup> which I believe will give us enough to ponder on for this session. This natural survey is based upon only one factor, the increased birth-rate, and yet the results are startling when spelled out in terms of buildings, teachers, equipment and the like needed 16 years from

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<sup>1</sup>American Council on Education, *College Age Population Study, 1947-64*, by Pacific Coast Committee, Washington: American Council on Education, 1947. Pp. 299.

<sup>2</sup>American Association of Collegiate Registrars and Admissions Officers, *Estimating College Age Population Trends 1940-70*, August 1953.



now. The opening statement clearly stated the facts: "During the past six years, [hence, since most other studies have been completed] there have been approximately one million more births each year than the average during the preceding ten years." Now if one prescind from veteran enrollment, "in-migrants" and all other factors that might increase the estimate, from this one source alone we will find enough material to provide rector's of our colleges a few years hence with genuine housing and staffing problems.

Permit me to quote further from the study:

The increases are, of course, cumulative. A million children leaving the first grade to move on to the second grade will be followed by an added million moving into the first grade. In a few years each grade in the schools in the United States will be increased by approximately one million children. If we are to judge by the record of the last six years, we have reached a new high plateau in the number of births each year in the United States. The first wave of this unprecedented increase has just now reached the elementary school. It will be only a few short years before these added millions will enter our secondary schools and then be ready for admission to colleges or universities. If we are to be ready for these increased numbers in higher education, plans must be made now.

Naturally the tremendous migration of millions of families to other states than those of their birth, has complicated the picture and for that reason efforts were made to gather data first on number of birth each year in each state. To permit you to understand better the bases upon which the figures I will show you later are built, I will quote the author's statement:

There are many factors which influence the enrollment in colleges and universities. The most closely related basic data, however, deal with the number of college age young people in any given year. In order to estimate this number of college age young people in each state each year, the number of births each year was tabulated. State and Regional Life Tables published by the Federal Security Agency, Public Health Office, National Office of Vital Statistics were then used to determine the percentage of this number expected to be living at ages 18, 19, 20, and 21, although it is normally assumed that the college age population also includes some beyond 21 years of age and, in a few cases, those younger than 18. The life expectancy of males differs from the life ex-

pectancy of females and life expectancy of each varies from state to state. In order to obtain the estimated number of 18, 19, 20, and 21 year olds in each state each year, the percentage of males expected to be alive 18, 19, 20, and 21 years after birth was averaged with the percentage of females expected to be alive 18, 19, 20, and 21 years after birth. While it is true that the number of young people attending each college or university is not evenly divided between men and women, it was felt that this average was the most valid figure to use. The specific percentages used were those appearing in the State and Regional Life Tables 1939-41 prepared in the Statistical Bureau of the Metropolitan Life Insurance Company and published by the National Office of Vital Statistics. These percentages will certainly be conservative since we are constantly raising our standards of health, and any change, if it occurs, will be in the direction of increasing life expectancy.

The final point—the conservative viewpoint had in all these estimates should be stressed. If we assume that the same percent of college age students in a given area will continue to go to college and if we assume that the Jesuit colleges and universities will enroll the same proportion of the college age group as they do at present, we will then be ready to make estimates based upon “total college age” students in a certain state, such estimates being the minimum who will apply to us.

More veterans, better public relations programs, coeducation, all kinds of other factors may increase the number, but at least, if we continue just as we are, we can expect this much increase just from the number of students who will be around and planning to go to college. The other factors, I have mentioned previously, are so difficult of assaying that we will ignore them in this paper.

The basic assumption of this paper, then, is that with everything else remaining equal, we will continue to have enrolled in our schools, the same percentage of the total college age students as are enrolled at present.

As a test of the hypothesis that our proportion will be relatively constant I prepared some tables.<sup>3</sup> One table dealt with present enrollments (1953-54) and showed the percentage of the total enrollment found in Jesuit schools in each state in which our schools were located. Another table depicted the same relationships as found in 1949-50. It was noted that 8 schools had increases though the majority dropped in enrollment. The loss of veterans probably accounted for the decreases. Since some of our schools do not have large graduate divisions, it was thought a fairer

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<sup>3</sup>Editor's Note: For the sake of economy and to prevent confusion, those tables which illustrated steps in the argument have been omitted.

comparison would be between total undergraduate enrollment and the undergraduate enrollment in Jesuit institutions. Finally, another table made an interesting comparison between the undergraduates in public and private institutions and between private institutions and Jesuit schools.

With these preliminaries in mind, Table I, on which the rest of this report is based, was drawn up. This table indicates the possible future Jesuit college enrollment by states as derived from the estimated increase in the college age groups of those states in which they are located.

With this background material, we are ready for the question, what is the picture for enrollment in Jesuit college and universities in the next few years? The general answer may be given first, as based on the Registrar's Report, that "most states (will) be faced with twice as many young people of college age in a few years."<sup>4</sup> Then, it would seem good briefly to run over the predictions as applied to areas in which our schools are located. An analysis of the map "Jesuit Education in the United States," shows that our colleges and universities are found in seventeen states and the District of Columbia. Two states, however, glory in three institutions and five states have two colleges in each of them. The remainder are in ten states and the District of Columbia. The two states which possess three Jesuit schools are California and New York. Not to appear overly provincial, let us begin with New York. At the present time (1953) there are 713,592 college age youth in the State of New York. It is estimated that by 1970 there will be 165% of the present enrollment, or 1,179,573. At present the enrollment of the three Jesuit Institutions in the State, viz. Canisius, Fordham and LeMoyné<sup>5</sup> is 11,651, and a similar increase over the present enrollment would mean a total of 19,224 by 1970. This is, of course, based on the assumption stated above, that our schools will at least continue to maintain the same proportion between the total college age group and those enrolled in our schools. It should be noted in regard to these New York figures that there is expected to be a continuing drop in the college age group for the next few years, and the present numbers will not be surpassed until 1958. The smallest number will be in 1955, which marks the end of a steadily declining figure that has been noted since 1939. The number of college age youth found in 1939 will not be surpassed until 1963. To help visualize it in terms of present enrollment we could say for every five students now in the New York Jesuit schools you can expect about seven in 1970.

<sup>4</sup>Ibid. p. 9-10.

<sup>5</sup>*Jesuit Educational Quarterly*, "College and University Enrollment, 1953-1954" New York (January 1954) p. 193. These figures used throughout.



In the State of California, the prediction is as fabulous as the increase in population has been the past decade. The general population more than doubled in the ten year period from 1940-1950, and has continued to increase during the past few years with unprecedented speed. But by 1970 an increase from births alone can be expected in the college age group over present enrollment, which is startling. The college age group will increase to over a million, or more than three times the present

Table I: ESTIMATED ENROLLMENT IN JESUIT COLLEGES AND UNIVERSITIES 1970 BASED ON ESTIMATED PERCENTAGE OF INCREASE OF COLLEGE AGE GROUPS IN THEIR STATES BETWEEN 1953 TO 1970.

STATE	Increase 1953-1970	1970 Jesuit Enrollment
Alabama .....	134% (1968)	965
California .....	330%	17,209
Colorado .....	196%	1,288
Connecticut .....	188%	1,585
Illinois .....	176%	10,785
Louisiana .....	184%	4,558
Maryland .....	201%	2,430
Massachusetts .....	152%	11,675
Michigan .....	197%	15,721
Missouri .....	153%	13,811
Nebraska .....	133%	3,280
New Jersey .....	175%	2,915
New York .....	165%	19,224
Ohio .....	197%	10,037
Pennsylvania .....	142% (1968)	5,534
Washington .....	269%	10,136
Wisconsin .....	165%	13,047
District of Columbia .....	271% (1949)	13,423

*College Age Population Trends in 1940-1970* by The American Association of Collegiate Registrars (1953)

number. This year's enrollment at Loyola of Los Angeles, Santa Clara and the University of San Francisco is given as 5,215. It should be around 17,209 from increased births alone by 1970. For every five students today we can expect about 15 in their place.

The State of Massachusetts, with Boston College and the College of the Holy Cross enrolling today 7,681, is expected to have 152% of those at present of college age by 1970. Its present 244,177 group, however, is higher than it will be for years, with a steady decline of some 11,000 until the low-point in 1956. By 1959 the numbers will have surpassed this year's group and an increase is predicted until 369,967 are found in 1970, when for every five college students of today approximately seven



and one-half will be of college age. For the two Jesuit schools this means an enrollment of 11,675.

In Missouri, the picture is quite similar where in 1970 a 153% increase of the young people of college age in that state in 1953 will be found. Like Massachusetts, a decline (though smaller) from this year's number of 217,404 will occur the next few years, with 1956 the low ebb and 1958 seeing present numbers surpassed until in 1970 332,016 college age youth will be reached. Rockhurst and St. Louis Universities may expect some seven and one-half students for every five they have at present, or an increase from 9,027 to 13,811.

The increase predicted in Ohio is far more spectacular. Unlike the previous two states, the present college age group of 372,184 is expected to continue to increase every year steadily until in 1970 some 731,992 youth of college age will be reached. Percentagewise this is a 197% of the 1953 figures or an expansion almost double present numbers. For John Carroll and Xavier this will mean for every five enrolled at present some ten may be expected to want to enroll. Present figures of 5,095 will change to something like 10,037.

St. Joseph's and the University of Scranton need not expect as tremendous an increase as our Ohio schools since the prediction for the State of Pennsylvania is 142% of the present number. The increase also is somewhat unusual in that the highest number is expected in 1968, (two years ahead of most of the other states) and then a decline is expected the following two years. At present, the 1953 figure for the Commonwealth stands at 604,918 college age youth with an increase by 1968 predicted to 862,412. The two Jesuit schools now enroll 3,897 and by 1968 should have around 5,534 or for every five at present six or seven should be seeking admission.

Next to California, the largest increase in the college age group is expected in the State of Washington. Gonzaga and Seattle University which now enroll 3,768 should share in the increase predicted for the Northwest and grow to about 10,136. Next fall (1954), a large increase in the college age group in the state will be followed by two smaller years in 1955 and 1956. A steady growth is seen from 1957, when 95,776 of the college age group will be in the state until 1970 when the number rises to 220,494 or 269% of the present. In proportion to the present, this means for every five students today there will be 11 or 12 in 1970.

Alabama has the smallest expected increase of any of the states we are considering, but I note that at present they have a larger college age group than Washington will have in 1970. In Alabama it is estimated that the college age population in 1968 will be 134% of the number at

present, or, an increase from 228,173 at present to 312,913 in 1968. Like Pennsylvania the largest enrollment should precede the other states by two years. Spring Hill's present 720 students should then be around 965 about six for every five at present enrolled.

Along with the other Western states, Colorado is predicted almost to double its present college age group, or 196% of the present figures, rising steadily from 65,122 in 1953 to 127,773 in 1970 with no decline in the future expected. Regis should, therefore, have some ten students for every five at present or an increase from 659 to nearly 1,288.

Nearly as great an increase is expected for Connecticut with the young people of college age being 188% of the number in 1954. Next fall and the following year, 1955, a drop can be expected with the rise beginning in 1956 and continuing then until 1968. Fairfield University may then expect to increase from 843 to 1,585 or nearly three more in addition to the five in class at present.

The State of Illinois can expect 176% of the present large number of college age or a rise from 415,485 to 729,907 by 1970. Unlike some of the other states, the increase is predicted to be a steady one with each year, including next fall (1954), larger than the preceding one. Loyola University's present 6,128 should climb to around 10,785 by 1970. For every five students our hosts are trying to schedule now, there should be eight or nine waiting in line 16 years from now.

The picture in Louisiana calls for an ever larger growth percentagewise or 184% of 1953 figures by 1970. Now 156,158 young people of college age are in that state and by 1970 this should rise to 287,891. The steady growth is continuous from the present and would mean Loyola of the South can also expect some nine students for every five there are now or an increase from 2,477 at present to 4,558 by 1970.

The Free State of Maryland has a startling prediction for 200% of the present number to be of college age by 1970. Though, as we have seen in some other states, there is an expected decrease (which has been going on steadily since 1939) to continue until 1956 when the tide turns, 1953's figure of 103,711 will be surpassed in 1957 and by 1970, 208,411 young people of college age will be in the state. The 201% of the present for Loyola will mean over ten students for every five now or 2,430 as opposed to 1,209 at present.

The growth in Michigan is almost as large as that predicted for Maryland with 197% of the present college age youth in this state by 1970. Unlike Maryland, however, Michigan's increase is expected to start next Fall (1954) and continue steadily with the present 316,655 rising to 624,955 by the final date of the study. On the basis of the assumptions

of this paper, this should make the University of Detroit our largest Jesuit institution with the present enrollment of 7,980 rising to at least 15,721.

Less spectacular is the increase expected in Nebraska where 133% of the present group will be found by 1970. Also, unlike all the other states we have been considering, this growth will be delayed for a number of years. Since 1941, when there were 117,387 college age youth, there has been a steady decline to the present 92,278 and it is expected to continue to drop to a low of 83,761 by 1959. It will be 1968 before the 1941 level is achieved again and by 1970 it will have risen to 123,181. For Creighton this final figure would mean a growth from their present 2,466 to 3,280.

The growth in New Jersey is estimated as 175% of the present college age group, or from the 217,778 now to 381,146 in 1970. As in some of the other states the decrease from 283,796 in 1939 will continue for a few more years with the ebb in 1957 when there will be only 208,830 of college age youth in the state. Within four years, however, the decline of almost 20 years will be wiped out and a steady increase continues indefinitely. St. Peter's may expect eight or nine for every five now, or a rise from 1,666 to 2,915 by 1970.

The State of Wisconsin is estimated to have 165% of its present number of 195,305 of college age youth by 1970 or a total of 322,057. The decline in this state began in 1942 when there were 223,915 of the college age group and will continue until next year (1954) when there will be 194,846 in the state. The growth is expected to begin in 1955 and continue to 1970. Marquette's present 7,907 would thus grow to 13,047.

Though small in area, the growth estimated in the District of Columbia will be spectacular with 238% of the present college age group of 38,775 expected in the District by 1970. Georgetown's enrollment this year of 4,953 would be expected to grow to 13,423.

Here, then, are "the facts with special reference to those States from which Jesuit institutions draw," as far as the increased birth rate will effect enrollments. While an improved program of public relations and increased migration may join with the other factors to increase even these startling figures, we must not forget that war, H-bombs, greater-selectivity and the draft law may make this paper look very dated by the time 1970 is welcomed. On the basis of previous studies I have perused in preparation for this report, I can only hope that it will not be as wrong as some of them have proven to be.



## PRO EXPANSION

CLEMENT H. REGIMBAL, S.J.\*

What it was that brought Ignatius eventually to accept and foster the founding of colleges for secular students is still very much an open question. There are many ways in which one might trace the influences which led him to commit the Society to a program of education. Certain it is, that these influences did not mark a transition from an attitude of opposition to one of tolerance. From some of Polanco's writings, it is evident that Ignatius always had a strong propensity for the task of educating youth in both piety and letters. On one occasion when Father Francis Palmio wrote for permission to open a college at Bologna, Polanco replied in the name of Ignatius: "*Res Ignatio placuit, qui, ad juventutis bene instituendae in spiritu et litteris rationem, semper fuit valde propensus*".

In permitting colleges to be established, Ignatius kept two things in mind; was there pressing need for such work and was it feasible for the Society to undertake it?

The initial impetus of the Society's teaching apostolate dates back to the opening of the College of Gandia in 1547. For Ignatius, the pressing need was there and he was convinced that the Society was now in a position to add the education of youth to its other activities. In some respects, the admission of secular students to the College of Gandia was a turning point in the history of the Society. During the ten years that followed until the time of St. Ignatius' death in 1556, no less than thirty-three colleges were opened. An additional six were opened between 1556 and 1558. These latter had received formal sanction from him before he died. As a result, it seems rather safe to say that henceforth the education of youth became one of the Society's chief occupations. Father Ribadeneira (1526-1611) in his "De Ratione Instituti" and Suarez (1548-1617) in his "De Religione Societatis Jesu" expressed the conviction that no other work undertaken by the Jesuits had been more fruitful of good than its work of educating youth. They saw the Society increase to over ten thousand members with nearly three hundred colleges.

An abundance of evidence is available to show the limit to which Ignatius was prepared to go in order to provide for the intellectual and moral training of youth. Ignatius devoted himself wholeheartedly to this

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\*Part of a symposium on the general topic of "The Increasing Birth Rate and the Optimum Size of Jesuit Institutions" held at the meeting of College and University Delegates, Annual Meeting of the Jesuit Educational Association, Loyola University, Chicago, Illinois, April 17, 1954.



work. To maintain that he merely accepted a situation which was forced upon him becomes rather seriously unhistorical when studied in the light of his own personal correspondence and the *Constitutions*.

Opening and staffing colleges was not then and never has been easy. In 1553 the college of Evora was opened with an enrollment of 300 students; twenty years later it numbered 1000. Lisbon had 500 students in 1554; thirty years later it had 1800. The Society's first college in France opened in 1556 with 500 pupils; in seven years its enrollment increased to 1600. (Farrell, p. 219)

Ignatius was a realist—a supernatural realist. He expressed the hope that the multiplication of colleges would produce much fruit to God's glory. On one occasion he wrote to Canisius in Germany that to open colleges in many lands, particularly where it was thought there would be a concourse of scholars, would be an excellent means of advancing the cause of the Church even if it meant that the Society must dispense with the prescription in the *Institute* against the acceptance of schools whose endowment took no account of Jesuit students. As we know, such was the case when the College of Cologne was established in 1556.

Ignatius knew what he was about. But to some of the early Jesuits, Ignatius' action must have been somewhat of an enigma. The Society had come a long way from the vow of obedience to the Pope and the reclaiming of the Holy Land from the Turks. Now they would be Europe's most illustrious professors in some of Europe's largest universities. Students were flocking to them in large numbers. The situation became so critical that certain elementary classes had to be dispensed with and some colleges had to be abandoned altogether because of the dearth of teachers.

There is sometimes a tendency on our part to feel that we alone have inherited the evils of past generations. While it is undoubtedly safe to say that no American Jesuit college or university is without its many serious and complex problems, still there is no reason to believe that we in the twentieth century have the exclusive right to claim them. Ignatius and his immediate successors had many and sometimes serious problems with over-zealous, incompetent or inefficient administrators, cramped quarters or scanty endowments. These are not problems peculiar to the twentieth century. They are both as ancient and as modern as time itself.

We in America need but casually thumb the pages of history of our Society to prove to ourselves that we are face to face with much the same problems as beset the early Society. We read with justifiable pride the story of the Jesuits of the sixteen hundreds. May our successors be as justifiably proud of the history we are now writing.

One of the many problems with which we are faced in this country

in the field of Catholic higher education is the increased birth rate in the last few years. The fact is evident; the explanation of the fact we leave to sociologists.

From the report that you have just heard, it is evident that the results of this fact will make itself felt by the clamor of students to enter our colleges and universities. We can turn a deaf ear to these cries, sit back in smug contentment and tell ourselves that the responsibility is not ours to face and thus avoid the necessity of taking whatever steps are necessary to meet the demands of American youth. The justification for such action would probably be based on phrases carefully selected from the letters of Generals, the *Constitutions* and the *Ratio Studiorum*. But such an attitude would still leave the problem unsolved.

Educators and laymen alike have engaged in discussion and some controversy concerning whether it is good or bad to encourage attendance at college of an increasingly large proportion of our young people. The question of course has to do with how many college educated people this country can use and absorb. The answer to this question is not within the realm of this discussion. For further reading on the matter, I refer you to Seymour Harris' book *The Market for College Graduates*.

The basic issue here is simply a presentation of views and reasons as to why Jesuit institutions should do as much as possible to meet the demands of qualified candidates as well as to offer some means of accomplishing this. It is our purpose to make administrators of Jesuit schools as conscious as possible of the problem that faces them so that each college will be prepared to meet it in as rational and orderly a manner as possible.

What demands can we expect will be made of us in terms of qualified students? Mr. Thompson's study of the college age population trends from 1940 to 1970 is as up to date a source of information as we have. There is a total of approximately 2,251,000 students who registered for college last year. This is an increase of 4.8 percent. Of the 2,251,000, approximately 572,000 were freshmen. This is an increase of 6.5 percent over the fall of 1952. According to Father Mehok's article in the *JESUIT EDUCATIONAL QUARTERLY* for January, 1954, enrollment in Jesuit colleges and universities increased 4.6 percent over last year. This is quite in keeping with the national average. Quoting Father Mehok: "Viewed from a more distant point, however, there is general agreement that a rapid trend in the increase of enrollment by 1960 has set in." It is estimated that there will be a 22 percent increase in Catholic higher enrollment. This is a conservative estimate. The Committee on Special Projects of the American Association of Collegiate Registrars and Admissions Officers estimate that the increase in college enrollment throughout the

country will be 48 percent higher in 1965 than in 1952.

These statistics simply point up the problem—they do not solve it. Each of us will have to face and meet it as best we can. Obviously, if we are going to be true to our ideals, much will have to be done by way of preparedness.

Should we attempt to increase our student bodies by another twenty-five percent within the next few years when some of our campuses and buildings are already bulging? The history of Jesuit education would seem to indicate that we should. It is common knowledge that the early colleges of the Society were, enrollment-wise, on a par with the larger schools of the country. If we are convinced of the value of our system of education, does it not follow that we should make it available to the greatest possible number? During the greater portion of four centuries we have maintained a position of influence and prestige unique in the history of education. This has been done at the cost of much money and many men.

In resolving our problem, we can do no better than ask ourselves the same questions St. Ignatius proposed to himself when the original decision concerning the establishment of colleges was made: Is there a pressing need and is it feasible for the Society to undertake it?

The pressing need is quite obvious. If we could once get control of the youth of this nation, train them in right principles, impart to them at the same time an education the equal or superior to any in America the whole world would be saved for the Church.

The result of taking in all qualified students who seek admission to our colleges and universities will mean expansion in terms of faculties and plants. This will not be the first time we are forced to expand our faculties to meet the needs of qualified students who seek admission to our schools. On March 19, 1851 when Father Nobili opened the doors of Santa Clara University, the staff was made up of Father Nobili and two lay teachers. Previous to its opening, Father General wrote to Father Accotti informing him that he should open a college in California, but informed him that it was impossible to supply any Jesuits to staff it. In the meantime, he urged him to engage the services of pious seculars. In some respects Father Nobili's problem of expansion was much more critical than the one with which we are faced. On one occasion, Father Nobili wrote: "The rule of prepayment was not rigidly enforced during the past year, in which time, it is well known, the current expenses far exceeded the income from pupils. Had pecuniary profit been our object in the establishment it would have run its course and ceased to exist many months ago."



On one occasion when there was a lack of Jesuit teachers in the early days of St. Louis University, Father Roothan wrote to the superior as follows: "You ought to see whether laymen cannot be found among you willing and able to teach. . . ." Even in our times, Very Reverend Father Janssens, writing on the occasion of the canonization of Saint John de Britto and Saint Bernadine Realino exhorts all of us who are in any way connected with the education of youth, to give ourselves to this work "according to the norms of our *Institute* and of our own pedagogy". After describing the objectives of our colleges, Father General speaks both of the students and the professors. It is obvious that he understands that many of our schools are staffed with lay teachers because of the large number of students and the consequent need of expansion. However, he warns that "the teachers must either all or in great majority be Catholics. . . ."

The work of the colleges according to Father General "has not come to be dear to the Society because of peculiar circumstances of time or place; it has always been dear to her because, on the basis of human nature itself and the economy of salvation, it must at all times be counted among the most necessary of all works. Let times change as they will; youth will always have to be trained in letters, in Christian faith and character, if we wish to provide for the people of God".

This prospective expansion threatens us with an acute shortage of college teachers. Emphasis will therefore have to be placed on inducements to persuade our better students to go on studying to prepare themselves for college teaching. This may very well be done by college administrators in undergraduate schools. We have here in the United States a sufficiently large number of Jesuit graduate schools to handle the students who might be encouraged to go on for further study. There is every reason to believe that a young man or woman who has been thoroughly grounded in the philosophical and theological principles of the Jesuit undergraduate college, with an added training in a Jesuit graduate school, will certainly be a worthy candidate for teaching in one of our colleges.

In order to meet the future enrollment needs, administrators can begin now to recruit those who have intellectual ability and other human qualities to teach. Expanding to meet the future needs need not be the ominous problem that some might think. True, it calls for careful planning, but if we have faith in our own system and the effects that system can produce, then it seems incumbent upon us as administrators to make the fruits of that system available to all who are qualified to take advantage of it.

Today the graduates of Jesuit colleges and universities are the standard-



bearers of our whole system of education. They are the mainstays of the professions. They are an important source of our competence in science and the arts. The names of our graduates are prominent on the honor rolls of two world wars and of the nation's peacetime affairs. By almost every test our former students have proved themselves important instruments of cultural progress and national welfare.

It is true, as Father General Janssens says "that if our students were to go forth either badly trained in letters or lukewarm or wavering in Christian faith and morals, there would be no justification for wasting our precious forces on such work". The aim of our education has always been to form men and women who by example and influence can be guides to others in any walk of life. To deprive qualified students of this opportunity is a serious neglect of the duties we have assumed. It would be a simple solution to our problem but a solution which would deprive God and His Church of the honor and glory to which our Society is pledged. For the keynote of all our undertakings is "Ad maiorem Dei gloriam". Certainly five hundred students who have been imbued with our philosophy will be more effective in promoting the honor and glory of God than two or three hundred would be.

To make this possible is assuredly an arduous task, but it is one which can be achieved by intelligent planning and persevering effort. If we are to educate our proportionate share of the nation's youth we must plan now for the influx that is sure to come. By 1960 every Jesuit college and university in this country will face the same problem existing in the elementary grades today. If we are not prepared to meet the educational needs of qualified students we shall have only ourselves to blame. We shall have to turn them away to seek admission in other institutions of higher learning. There their minds will be formed according to a pattern which may seriously threaten our American and Christian way of life.

To solve the problems that arise, each institution will have to study itself and its circumstances. Tremendous financial assistance will have to come from various sources. Development programs will have to be worked out carefully and intelligently. Alumni help will have to be increased and other sources of endowments will have to be tapped. Government loans for construction purposes may have to be arranged for. Research grants in greater numbers will have to be sought. Our graduate schools will have to prepare to turn out highly qualified teachers in greater numbers. Though gigantic, the task is not impossible. Undertaken for God's greater glory, the welfare of the Church and the good of souls, the job can and must be done.

# PRO LIMITATION

LAURENCE C. LANGGUTH, S.J.\*

The prospect of expanding enrollments that we face during the years ahead is not one that is peculiar to our colleges and universities. We quite obviously share it with other educational institutions throughout the country, and their administrators are similarly concerned over what shall be their admissions policy, and their ultimate size. Some of the institutions which are under public control, by the circumstances of their establishment, find themselves virtually obligated to admit all high school graduates within the area for which they are responsible. Administrators of private institutions, however, appear to accept in principle some kind of limitation on enrollment; whatever the basis of the restrictions, and whatever the degrees of limitation, they would agree in recognizing some practical limit on the size to which their institution ought to be allowed to grow.

Many of you have observed evidence of this concern as recently as two weeks ago, in the most recent issue of "News Notes for the President's Desk", a special service of the College and University Department, NCEA. Its first item briefly reported the results of a study just completed by Hamilton College in Clinton, New York (enrollment 585), which would indicate that the ideal size for a small college was 750 students. Less than that number results in some degree of "financial inefficiency", and more than that number endangers "certain personalized small college values".

The concern is not limited to the small colleges. In January of this year Harvard's new President, Nathan Pusey, presented his first annual report, in which he took brief cognizance of the problem. After pointing out that the undergraduate college had as a matter of fact grown not too much in the quarter century since he graduated (for about 3000 in the late 20's to about 4000 today) and that this really moderate expansion must imply a far more stringent admissions policy than that of 25 years ago, he goes on to say: "It is also clear, however, that a carefully considered and finally accepted figure as to what size the college should be in the years immediately ahead is still to be sought. This is a problem for early consideration." Harvard's decision is yet to be made, but Harvard's attitude clearly enough implies that she will set a limit on enrollment.

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Maybe not many of our institutions command the prestige of Harvard, and hence need not fear the extreme pressure that she anticipates for admission to her ivied halls; and if we were to listen to some of the prophets of doom in New England as they watch the so-called emigration of industry from the six states, we might be led to expect that no New England college of the Society need have any fear of over-expansion. But if we read aright the statistics studied in the first paper, even in desolate New England, come the late 50's and thereafter, our colleges are going to find themselves in the enviable and comfortable position of seeing our gates stormed by an abundance of qualified applicants—qualified at least by previous standards. We shall be able to accept an enrollment as large as we judge proper. What should we judge proper? Under what guiding star can we fix the upper limit of our enrollment? What are the reasons that would favor limitation of enrollment in a Jesuit liberal arts college?

I have tried to assemble some pertinent considerations, and for convenience and clarity would like to group them under four heads: Physical Facilities, Faculty Resources, Administrative Control, Student Competence. A word on each.

Among physical facilities, probably the most obviously inflexible circumstance is student boarding accommodations. One would think that if a dormitory room was designed for two students and equipped with two beds and two desks and other appropriates in like number, that would be the end of the matter, and only two students would use that room. Most of us are aware that this was not so after World War II. The unexampled clamor for admission to college produced incredible numbers of double-deck beds, for which the best that could be said is that they were not so crowded as the tiers on tiers of bunks in the holds of troop transports. By the use of these and double-face desks and other devices, or by brute force, the capacity of college dormitories suddenly increased by 50 or even 100 per cent, and by a miracle the walls did not bulge nor the floors collapse.

But that was a real emergency—sudden, unforeseeable, peremptory, inescapable. Most college administrators have since purged their campuses of such abuses, either by reducing enrollment or by building additional dormitories—not to accept more students but to house more decently those accepted. And most administrators would not willingly return to that prosperous but chaotic era. They recognize that the overcrowded dormitory inevitably deprives its inhabitants of some of that precious privacy which is the right of an individual soul in an unregimented Christian society. They agree with St. Thomas Aquinas that a modicum of comfortable living is conducive to the practice of virtue, and they



would judge it deplorable if living conditions imposed on students inhibit their growth in that graciousness of manner, refined reticence, respect for the privacy of others, which should be at least a by-product of a liberal education. The dormitory should not destroy the ideals inculcated in the classroom.

Another way in which physical facilities set limits to enrollment is the size and capacity of these same classrooms. Unless we are to move into hanging balconies, mezzanines, and other like architectural gimcracks, only so many mature students of average girth can be squeezed into a room of given size, and the sum total of the capacities of the rooms at our disposal obviously sets the limit for simultaneous occupancy. But the very word "simultaneous" hints at the means of escape, and that of course is "successive" use, or distribution of the student's schedule throughout the day so that larger totals may be accommodated. That was another one of the painful phenomena of the hectic postwar years; it was not unknown for a student to face a day that scheduled three classes, one at 7 or 8 in the morning, another at noon, and a third at 6 or 7 in the evening. We may suppose that some of the students might possibly like it that way, and such scheduling for all may not set up impossible conditions for learning; but the conditions are certainly not conducive to learning when the victim must commute from any distance, and they can become generally impossible when the crowding that necessitates such a schedule also so jams the libraries and study areas that he finds no place where he can read or usefully employ the hours he waits out between widely-spaced classes. Granted that the case cited may have been an extreme one, yet it is one that I actually knew of, and, thank God, it did not take place on one of our own campuses. It illustrates the fact that classroom size, even with the expedient of staggered scheduling, does impose practical physical limits to enrollment.

Just as obviously as insufficient physical facilities, so inadequate faculty resources also impose limits, because if qualified teachers cannot be obtained, or if the available men are hopelessly overburdened, the quality of teaching would suffer severely. Enrollment must be held within the competence of the available staff, for any institution. For a Jesuit college, we have to be concerned not so much with the procurement of just any teachers, but rather with a sufficiency of Jesuits. It is a point which Father General made in no uncertain words in his letter on the ministries proper to the Society under date of June 22, 1947:

The end and purposes of our colleges will be attained with considerable difficulty, unless, as our *Institute* advises, practically all the teachers are of the Society. In those provinces in which we



are forced to call in to our assistance not a few externs, let the Provincials see to it that no new projects offered to us are accepted, but that the increase in our numbers be utilized in manning the colleges both in the provinces and in the missions, until such time as these have the requisite staff of Jesuits. . . . Only let superiors watch that the number of students does not continually increase . . . far beyond the forces we have to dispose of in their education. News about such increase in numbers does not give me pleasure; it fills me with fear. It is just as if we were perpetually establishing new colleges; with this difference, however, that new foundations are not made as a rule without mature deliberation and computation of our resources. . . ." (p. 11)

When Father General tells us that in our colleges "practically all of the teachers" should be of the Society, he holds up an ideal which we are far from attaining even at the present time. Omitting for the present any consideration of the graduate and professional schools which admittedly present special sets of circumstances, and limiting our attention only to the liberal arts colleges, which are our closest counterpart to what Father General means when he uses the Latin term "*collegium*" and is thinking of a European "college", I dare say that the great majority of our colleges throughout the country have less than fifty per cent Jesuits on their faculties.

Unless, then, a given province can assure itself that it hopes to have considerably larger numbers of Jesuits interested in and qualified for college teaching positions during the next several years, any expansion of enrollment may be expected to move us yet farther away from the ideal held out by Father General. How far we may allow ourselves to fail of that ideal and still fulfill at least the essentials of a distinctively Jesuit college will depend upon a variety of circumstances—the characters of the laymen engaged; the extent of their previous contact with the Society and its educational traditions; the efficiency of administrative control exercised by the president, the dean, the chairmen of department, and other officers; and the personalities of the Jesuit faculty members.

The question of administrative control, which looked obliquely into the last section, must also be considered directly as a factor limiting growth in size of the liberal arts college. The proximate administrator of such a college is of course its dean, who holds responsibility under the president for such matters as curriculum, faculty performance, student achievement, and the host of varied relationships, personal and otherwise, that make up the college community. Needless to say he does not manage all of these himself; specific assignments have been delegated to individual

officers who operate under his supervision—admissions, scholarships, discipline, records, guidance and counselling, schedules, etc. But if this delegation is indefinitely continued, it would seem that we must ultimately reach a point beyond which we cannot have that minimal personal contact between administrator, staff, and individual students which we like to consider a hallmark of a Jesuit liberal arts college. The professional guidance counselor can assume much of the routine burden of direct student contacts, but the dean must still find it possible to exert some personal influence over his students.

Considerable use has been made of the device of appointing assistant deans whose responsibility would be concentrated in specific classes, but would cut across other lines of command. Thus deans of freshmen are quite common; somewhat less common are deans of sophomores and the like. The extension of the plan to all four years would have some merit, I suppose, in a very large liberal arts college in the direction of more intimate personal contact between students and their immediate academic supervisors; but it lacks precious continuity in allowing those assistant deans only one year in which to know their students. The danger appears unavoidable that a college could swell so large as to grow right out of the hands of its dean, despite the help he is given. We may appreciate the evils of such an eventuality if we reflect that the well known dictum, "an institution is nothing but the lengthened shadow of a man", is almost nowhere more true than in the liberal arts college.

Finally, let us suppose that we have adequate resources in physical facilities, teaching staff, and administrative competence, to do an effective job with almost unlimited enrollment; is there still some upper limit to be imposed in the light of the student applicants, the raw material? Is all of it apt for the kind of education we are or ought to be imparting?

As an opener, let's listen again to Father General in the letter quoted earlier. . .

"Let not students be admitted in hordes; let those only be selected who furnish solid grounds for the hope that they will go through with their studies to the end with real success, and who are recommended by their piety and good character. Let all those, on the other hand, who because of temperament or lack of talent are in the course of time found unfit for higher studies be firmly kept out of our classrooms, lest they be an impediment to the training of the rest, without the advantage of anyone whatsoever. . . ."

So much for the broad general principle, with which of course all of us

agree. The vital question still remains, however, at what point to set the limit. One such is suggested in a study of college entrance requirements which was quoted in the *College Newsletter NCEA*: "Entrance requirements should be accessible to one-third or more, but to less than one-half of the college age population."<sup>1</sup> I suspect that this fraction was at least partly deduced from observation and represents somewhat broadly the practice across the country. It is presented with the warning that entrance requirements "cannot have absolute validity and should not remain static but evolve with the educational scene"; and in any case the terms expressed would expand with expanding population and would necessitate increasing the enrollments of our colleges to keep pace. But that, I take it, is exactly the point at issue in the present discussion, and the question resolves itself into the following: Are we content with the present quality of our liberal arts colleges, so that we are willing to continue to accept approximately the same percentage of an expanding population; or are we discontented with our present quality, eager for an expanding population, so that we can intensify the stringency of our selection without making serious inroads in our enrollment?

Believe me, the same question has confronted other serious administrators of American colleges, and they do show a degree of discontent with the *status quo*. For example, Dr. Gordon Chalmers, President of Kenyon College, in a Committee report submitted a few years back to the Association of American Colleges, takes issue with some of the expansion proposals contained in the report of the 1948 President's Commission. He says:

"The higher educational establishment of the United States is not now able to point with pride to the performance of the lowest fifth of its students. The danger is manifest that we shall raise the quantity of students at the expense of the quality of their instruction and performance.

We already have in our colleges too many students of small aptitude or interest. Preparation for college is so poor that most colleges conduct "remedial" courses in such basic disciplines as reading and writing. Much of what is now freshman work should have been accomplished in the secondary school. Merely to increase the numbers of students who receive such an education seems to us not only insufficient but dangerous. . . ."<sup>2</sup>

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<sup>1</sup>Vol. XVI, No. 2 (Dec. 1952) p. 1. Quoted from "The Principles of Entrance Requirements of Catholic Colleges in the United States", by Bro. Cassian Edmund Papillon, Catholic University Press, 1949.

<sup>2</sup>*Association of American Colleges Bulletin* Vol. 35, No. 1 (March 1949) p. 160.



What President Chalmers has to say about colleges in general, we may apply with at least equal severity to our own, which indeed have often suffered by comparison with the others which he criticizes.

In the natural sciences, several recent studies have given concrete evidence of our inadequacies; Father Joseph F. Mulligan, S.J., reported on some of these studies in a disturbing paper, which appeared just a year ago in the *JESUIT EDUCATIONAL QUARTERLY*. For example, the National Research Council in 1948 published a study of the baccalaureate origins of the science doctorates awarded in the United States throughout ten years. All Catholic colleges show very poorly in national rank and the Jesuit colleges were significantly weak. They averaged less than one graduate per Jesuit college per year who went on to receive his doctorate in the natural sciences. More recently, another study was made by a committee of science teachers at Wesleyan University, which analyzed the undergraduate preparation of scientists whose names appeared in the 1944 edition of "American Men of Science". Early in their study, the authors found the showing of Catholic colleges and universities so poor that they were forced to separate them from all others. The average index for Catholic institutions figured out to 2.8, as against an index of 17.8 for other liberal arts colleges. As a third and still more recent item of evidence, the fellowship grants made two years ago by the National Science Foundation included 569 grants to college seniors for graduate work, only eight of which went to students of Catholic colleges, of which five were in Jesuit colleges. Father Mulligan's conclusion: "Hence less than 1% of these grants went to students of Our colleges, though in 1950-51 our colleges contained about 6% of the country's male undergraduates in engineering and the liberal arts."<sup>3</sup>

Father Patrick H. Yancey, S. J., in a subsequent paper confirms and extends Father Mulligan's observations by adding figures for National Science Board fellowships in the following year; 557 fellowships were given, only 7 of them to students in Catholic colleges. In addition, he calls attention to the honorable mentions given to applicants considered worthy, but who, because of lack of funds could not be given fellowships. "The number of these was 1277, of whom 48 (3.7%) were in Catholic colleges, 16 of which are Jesuit colleges (1.2%)."<sup>4</sup>

In fields other than the natural sciences, no similar detailed studies have come to my attention, but there are interesting indications. I do not know of any Jesuit college which takes great comfort from the number of Rhodes Scholarships or Fulbright Awards which it has won.

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<sup>3</sup>*Jesuit Educational Quarterly* Vol. 15, No. 4 (March 1953) p. 233.

<sup>4</sup>*Jesuit Educational Quarterly* Vol. 16, No. 1 (June 1953) p. 44.



Our administrators, and especially the chairmen of our departments of biology, are concerned at the relatively poor showing our students appear to make in the Medical Colleges Admission Test; although results of these are not published, such information as can be garnered puts our institutions quite generally below average across the country. On the Law School Admission Test, although statistically information is similarly hard to come by, our showing appears if anything worse. In the National Sophomore Testing Program, some of our institutions are lucky enough to rank above average in certain areas, which may be consoling until we examine the list of participating institutions; significantly missing are the names of some of the strongest and of the largest liberal arts colleges in the nation. If these had been included, our slight trace of pride would have collapsed and we would quite generally have been as unhappy in other fields as are Father Mulligan, Father Yancey, and their fellow scientists.

In fine, there has not come to my attention any single recognized index of institutional worth used nationally to judge the outcomes of college education in which our colleges clearly rise above average. This is not to say that we do not achieve a great deal both for God and Country in giving our students a sound philosophy of life, a rational basis for their faith, some attempt at a really integrated education, and many other virtues; in fact, we can be confident that we are doing infinitely more for them in that direction than they could possibly obtain on even the best non-sectarian campus. But we significantly fail to impart to them the zest for independent productive scholarship, the ambition that will make them continue serious and persevering study after they leave us, upon which our institutional reputations largely depend.

The cause is partly, I fear, because we now "have in our colleges too many students of small aptitude or interest", to use President Chalmer's phrase, who dampen the ardor of the rest. If we can bring ourselves to regard the expected flood of applicants as a God-given opportunity to exercise the sterner policies of selection we have always wanted to employ, we shall have taken a strong forward step toward upgrading our colleges. If, on the other hand, we allow them to expand almost without limit, we are in danger of perpetuating the status of mediocrity or worse which we have so often deplored. With all due regard for the limits suggested by physical facilities, faculty resources, and administrative control, I suspect that the competence (or the lack of it) in the students who will apply to us in the years ahead constitutes our strongest argument in favor of a limit to be imposed upon enrollment.

## SHOULD A BUSINESSMAN BE EDUCATED?

U. S. business is talking a great deal these days about its need for more broadly-educated men. It wants more men who have acquired the range of interests and the mental discipline that education in the liberal arts or humanities is peculiarly well fitted to give. More and more frequently, U. S. executives are heard to say that they can (within certain obvious limitations) create their own "specialists" after they hire them, that what they need and can't create is men with a decent general education.

The trend toward more and more undergraduate specialization can be readily documented. FORTUNE has just surveyed fifty colleges and universities and the results show that students are taking, and colleges are giving, less fundamental education than ever before. Businessmen are rightly alarmed.

And who is to blame? The fact is that business itself is largely to blame . . .

Whatever the long range answers to these problems may turn out to be, the immediate remedies are fairly clear. For one thing, business should reduce its demands on the colleges for specialists, even if this involves paying for greater on-the-job training opportunities. Second, corporations ought to give more generous financial support to the private liberal-arts college, now the principal buttress against overspecialization. Third, top businessmen sitting on college and university boards will have to give at least moral impetus to general-educational programs in undergraduate schools. As Frank Abrams puts it, "The need for technically trained people was probably never greater than it is now. At the same time, we were never more aware that technical training is not enough by itself."

*Fortune*, April 1953







BOSTON COLLEGE



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